Glad Tidings

January/February 2006

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Glad Tidings reports on aspects of the Women's Missionary Society on all levels.

Glad Tidings challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally, and internationally.

Glad Tidings through its content, encourages readers to become informed, educated, inspired, and motivated to action.

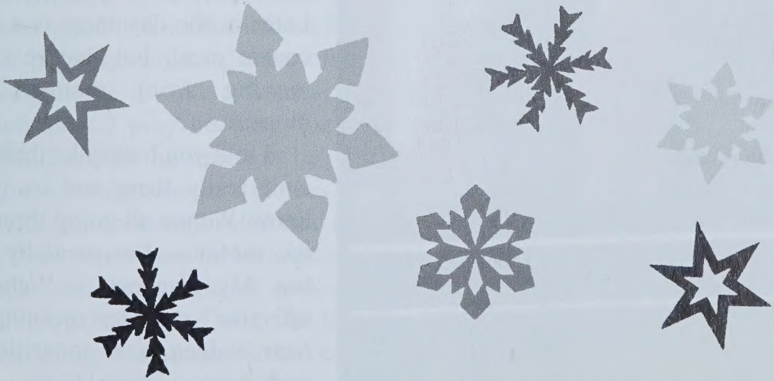
GladTidings provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters, and book reviews are not necessarily endorsed by the WMS or by the Editor.

Holly Wilson

Editor's Thoughts

It is a new year. A fresh beginning. We are moving from a season of frantic activity to a quieter time of reflection. The darker, colder months can sometimes bring on depression, but they need not to. Winter forces us to slow down and re-examine our lives and to take the time to nurture our souls. What motivates us? What brings us joy? What are we passionate about? These questions may only be answered when we are still and listen to our hearts as opposed to doing what we think (or what others think) we should be doing. Each of us is a beautiful creation of God. Each of us is a unique expression of life. Remember to take the time to be authentically you. So, if you find yourself feeling the blues, fill a mug with hot cocoa and marshmallows, wrap yourself in a cozy blanket, and think about what really makes you tick. We can share our enthusiasm and joy for life only when we allow ourselves to experience these things first-hand.

I also wanted to take this time to thank all the *Glad Tidings* readers who participated in the reader survey last May. I was encouraged by the number of responses and the data that was collected has been most helpful. Thank you and blessings for the year ahead.



My Mission

by Sandy Hyslop

He and I are only a breath apart on the social scale. He sits at the table running his fingers through his stringy, greasy, shoulder-length hair. He stares at the table as he works his fingers in circles. No one bothers with him, but it doesn't matter, he is lost in his own little world.

There are many people like this at the mission where I volunteer. I watch them from the office where I answer the phones. They come in from the cold for their soup and a bun. Later in the day there is a full course meal, but they're only moving from moment to moment.

I told you I was like them. It isn't really them and us, you know. We are all going through the motions. I'm mentally ill, too. My diagnosis is "schizo-affective" disorder meaning, I hear voices, see apparitions, and have violent highs and lows. It just means I'm a little schizophrenic and a lot bi-polar. I struggle every day of my life to keep everything balanced.

What keeps me sane is a family who loves me more than I could have ever imagined. They make me stay on top of my pills, they drive me to doctor's appointments, and, most of all, they encourage my writing. On my good days, I write about my bad days.

Cricket writes, too. When he's not involved with his hair, he is scratching away with a pencil in a dirty notebook that he keeps tucked in his backpack. Living on the streets has given him a perspective on life that no one wishes to share. I long to bring him a cup of coffee and ask him about his life and what is in his notebook. But I'm afraid. I'm not afraid of Cricket but I'm afraid for myself.

Without my family and friends I would be sitting next to Cricket, holding my worldly belongings in my lap. He talks to himself, right out loud! But may I confess? I do too when I'm not so well. Don't you see? If I sit down next to him, I'll be sucked into his world.

I pray for Cricket, quite often. I pray that he'll find a home, if he wants one. I pray he won't have to sell himself on the streets or be yelled at for wearing women's clothes. Yes, his life is more complicated than mine. He's not sure where he belongs in this black-and-white world of ours. They call him a he/she and won't let him in either of the washrooms. So he changes in the hallway, hanging in limbo.

The mission is full of people who fall through the cracks. These are people who often don't qualify for extra help. What they really need is for "Mother" to come along and sort things out for them: someone to handle their money and give them their medication. My mother keeps mine all sorted out. When I'm manic, I spend all my money. When I'm depressed, I give it away.

It is my mission, too. I volunteer because I can't work. I escape there where people seek me out in my office to tell me their cruel life's stories. I listen attentively, frightened to death. So often their lack of people skills gets them evicted from their homes; once evicted there is no government support, financial or emotional, to find a new home. Did you know there is no one with a truck willing to give people a break and help them move their stuff?

My mission is to help. I listen and smile and try to reassure. But I haven't brought coffee to Cricket. What help would I be? My mother won't let me bring him home for a shower and I have no money to give him. I *can* share my stories, though. Maybe I could send his to a publisher? I wonder how he takes criticism.

I often write about my illness because I believe many people are affected by similar symptoms. The rest of the population needs to know what it is like inside our heads. If I could write about the terrors without frightening people…

continued on page 34

WITNESS

Obedience to the Holy Spirit's Urgings

Some years ago, while riding on the subway, I remembered that I needed some supplies for my typing class. This required me to take a different subway exit and a much longer walk. But I was tired and I decided I could go without the supplies for a day. Soon I was restless and found myself inwardly arguing over what I should do. Finally, I decided to get the supplies.

It was when I was half-way up the long escalator that I saw an elderly woman and a younger one struggling to climb the stairs. They were carrying two heavy suitcases. As I approached them, I called out to offer to take the suitcases up for them on the escalator. They accepted the offer. I met them at the top, and I learned that the elderly woman had a fear of escalators and that they had come out at the wrong exit, two long blocks from where they needed to be.

Because their destination was a residence that was quite difficult to reach by public transportation, I offered to drive them, and set off to pick up my car at home. Twenty minutes later I picked them up. It was then I learned that they had come from Western Canada, and were strangers to Toronto. Having deposited them at their friend's home, I received a delicious bottle of honey from Western Canada.

If anyone wants to know what kinds of things can happen with the Holy Spirit's urgings, this is one. The Spirit caused my original restlessness, and I had to be obedient. But that was only a beginning! A few weeks later when I was at that same exit, I was puzzled by an urge to go home via another street rather than the usual. I decided to follow the urge and after walking for about 100 yards I came across a young woman who, in carrying a large box of business letters, was upset when the box split and many of the letters fell to the pavement. I was able to help her carry the letters to a postbox near the subway.

Life has never been the same since I gave mine to the Lord. I have experienced excitement and joy in letting the Holy Spirit lead me where the Lord wants. Whether that direction comes through actual words spoken or written, urgings or feelings of apprehension, thoughts or meditations, they are the work of the Holy Spirit, and where the Holy Spirit is, so is the Lord. Being obedient to those urgings has its reward.

Hallelujah!
Edward P. Mason

Renewal

Love crept in
Wrapping itself around
our animosities,
Squeezing the life
out of them.
Where did they go?
Who cares!

Joy! Peace! Love!
Dare we believe in it?
Yes, because
We're experiencing it!

Trust! Believe! Live!
(He was here all this time.)

Gratitude! Adoration! Awe and wonder!
To the Enabler!

My soul will be on its knees
Perhaps forever,
Worshipping in amazement
At His results!

How did he do it?

Who cares!

Laughter! Fun! Life!

Go with it!
Go with Him!
Go with God!

Alleluia!

June Campbell

My Three Angels

by Nancy Lindsay

The hand of God works wonders in our lives but often we are not aware of this until we look back into our past. I had just arrived in Peterborough, Ontario from the small resort town of Minden after the break-up of my ten-year marriage, with two pre-teen children to look after. My relatives were hundreds of miles away in the States, begging me to come back to them but I preferred to raise my children in Canada and wanted them to stay near their father, who I felt was important in their lives.

Three angels came to my rescue through a Catholic week-end retreat: Sandy, Jo, and Maureen. I was in a fragile emotional state and though these weekends are emotional for everyone, I know I was over the top in tears from Friday night till Sunday afternoon. Out of the blue these three women, who knew each other fairly well, approached me, a complete stranger, and invited me to join their group.

They were all in stable marriages (and have all continued as such); I had just left my marriage. They were all raised in small towns in Canada; I was a big city girl born and raised in Chicago. And yet, for all I thought was so different in us, we provided what I believe to be so true throughout the world. All women feel an interconnectedness, especially if they have been married and struggled with raising children. The four of us, though so different in personality, wove a beautiful tapestry over a three-year period with our regular meetings that I look back on 25 years later and wonder at.

Sandy was the youngest but had the two oldest children. She passed on much wisdom about raising kids. Sandy was also unabashedly warm and loving. She treated everyone she knew as part of her family and lavished love and concern on us all. She was also the most optimistic Catholic of us as she was an adult convert through marriage, and was never brought down by the layers of "guilt" that had been imparted to Jo, Maureen, and myself from being raised strict Catholics. This situation gave us some great laughs.

Jo was the quiet, practical, down-to-earth one. She had married late in life like I had and was raising three boys with her husband. She was also the first to experience the problems of taking care of an older widowed parent. Jo was a wonderful example of a person, who openly shared her struggles with the male-dominated institutional Church. She also believed that a good Christian not only was one involved in weekly mass, prayer, and meditation but also one who must give time, money, and effort to helping the less fortunate.

Maureen was definitely the holiest of us. She had been in religious life for a number of years like me. She had left religious life because she felt God was calling her to raise new Catholic, devoted souls for God. She and her husband had children ranging in age from the early teens to a son, who was my son's age. Maureen was still as prayerful as a nun offering all her daily work to God, praying the rosary with her children, and trying to put herself before the throne of God every minute of her day. She is the one member who has already left this life; she died a truly saint's death, having suffered from painful cancer for many years. I have often said she was the first of us to die because she was the holiest and most ready to enter heaven.

To this day, I'm not sure what I added to the group. Certainly a sense of humour—something I have been known for since I was a young child. They also got to know the struggles of a single mother trying to bring up her children as normally as possible. They saw in me a person who, as hard as it was to leave them and the securities in Peterborough, had to move to Toronto, alone again, to get a decent job as a teacher. I was able to take such a big scary step because I had their love and prayers like a safety net under me as I leaped into the unknown. One of their greatest Christian deeds was contributing to the renewal of my life and spirit when I was in a truly turbulent, dark place. Yes, God works in mysterious ways and I thank Him for "my three angels."

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It's God Who Heals

by the Rev. C. E. Burridge

Some years ago, before entering the Christian ministry, I taught a junior class of boys in the church Sunday school. During a certain lesson, I happened to mention that doctors do not heal their patients. I stated that doctors do what they can to help sick people but God does the actual healing. Two of the students were sons of a physician. When they told their father what I had said, he was offended.

The angry doctor phoned the minister of the church and complained. The pastor sent two church elders to my home to set me straight. They informed me in no uncertain terms that I must refrain from such teaching in the future. That doctor (a professing Christian) was taking credit for God's work. As far as he was concerned, God had nothing to do with it.

However, the Bible states otherwise. The Gospels inform us again and again that Jesus (who is God) healed many without benefit of a worldly physician. Psalm 103:3 tells us plainly that God "heals all your diseases." God's medicine is the most potent remedy there is. It heals the sick body without side effects or complications.

In spite of their best efforts, there are some diseases medical science cannot cure. Still, many lives are saved every year through medical help. Pharmaceutical companies are constantly developing new remedies that are most beneficial in aiding the human body to be healthy and strong.

In the hospital, a doctor subjects his/her patient to X-rays, blood tests, ultrasound, head scans, bone scans and density tests, internal scopes, any number of tests to determine the exact nature of the illness. Having made the diagnosis, the physician then proceeds with whatever is required: surgery, antibiotics, blood transfusions, special medicines, injections, exercise and diet, depending on the nature of the disease.

Then the doctor goes away and comes back hours later (sometimes days later) to find the patient's heart and blood pressure normal, arteries unclogged, joints functioning properly, pain reduced, and the patient considerably cheered. God is at work healing the sick body.

It's true that sometimes the physician comes to the conclusion that there is no hope medically. But there is always supernatural hope in God's Word: "They cried to the Lord in their trouble, and he saved them from their distress. He sent forth his word and healed them; he rescued them from the grave." (Psalm 107:19–20)

Mission Connections: Kenya

Country Facts:

Location: Eastern Africa, bordering the Indian Ocean, between Somalia and Tanzania

Capital: Nairobi **Population:** 32 million

Languages: English (official), Kiswahili (official); numerous indigenous languages also spoken

Religions: Christianity—Protestant (majority), Roman Catholic; indigenous beliefs, Islam, other

Agricultural Products: tea, coffee, corn, wheat, sugarcane, fruit, vegetables; dairy products, beef, pork, poultry, eggs. The Kenyan Highlands comprise one of the most uccessful agricultural production regions in Africa.

Major Industries: small-scale consumer goods (plastic, furniture, batteries, textiles, soap, igarettes, flour), agricultural products processing, oil refining, cement, tourism

Natural Hazards: recurring drought, flooding during rainy seasons

Current Environmental Issues: water pollution from urban and industrial wastes; degradation of water quality from increased use of pesticides and fertilizers; deforestation; oil erosion; desertification; poaching

"Above all, maintain constant love for one another." 1 Peter 4:8

In 1999, AIDS was declared a national disaster by the government of Kenya. The HIV/AIDS problem in Kenya and Africa as a whole is continuing to get worse. Very little is being done about the situation, even though HIV infection rates among adults are at about 10 per cent in Kenya and much higher in some southern African countries. Churches in general continue to be very ambivalent about addressing the problem, as they find it difficult to openly deal with sexual matters.

Richard (Rick) Allen is a community health physician, working with the Presbyterian Church of East Africa (PCEA) in the area of HIV/AIDS prevention and education. He has been actively involved in developing and implementing HIV/AIDS "trainer of trainers" courses, in which individuals are chosen at the parish level and are given four weeks of training over a nine-month period. The emphasis of the training is on prevention, but counselling and home care are also covered. Upon completion, trainees then train Community AIDS Educators, who are responsible for creating HIV/AIDS awareness within their communities.

Funding for the HIV/AIDS training is provided by PWS&D.

Please pray for:

- the many people affected by HIV/AIDS in Africa, including AIDS orphans and the caregivers of those infected.
- the continuing efforts of the PCEA trainers as they work to slow down the spread of this terrible disease.
- Rick, as he works to make a difference in the lives of Kenyans.

***Presbyterians Sharing . . .* supports Dr. Richard Allen in Kenya**

Books o

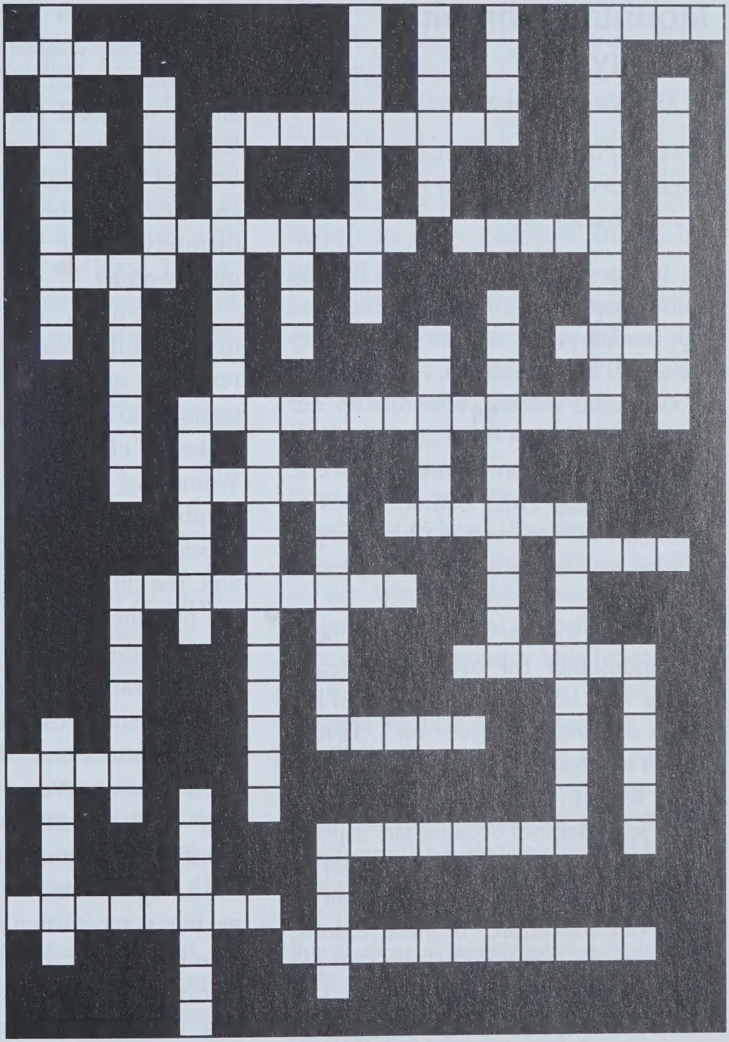
by Tracey Percival

Fill in the puzzle description:
Look over the list o words and compare their lengths with the positioning of the letters in them. Then see if you can determine where each word fits in the puzzle grid. When all of the words have been used, you have completed the puzzle.

3-letter word
Job

4-letter words
Amos
Ezra
Joel
John
Jude
Luke
Mark
Ruth

he Old and New Testaments



-letter words
Hosea
Kings
Micah
Peter

-letter words
Daniel
Esther
Exodus
Psalms
Romans
Samuel

-letter words
Ezekiel
Hebrews
Numbers
Obadiah
Timothy

-letter words
Habakkuk
Nehemiah
Philemon
Proverbs

-letter words
Ephesians
Galatians
Zechariah
Zephaniah

-letter words
Chronicles
Colossians
Revelation

11-letter words
Corinthians
Deuteronomy

12-letter words
Ecclesiastes
Lamentations

13-letter word
Thessalonians

Women of Distinction

Mountain climbing El Salvador

by Brenda Patterson

Brenda Patterson has just completed three years working with rural women in El Salvador.

It is now ten years after the Beijing conference on the status of women and the mountainous ascents to equality are as tall and treacherous as ever. We, as Canadian women, continue on our upward climb, but the women in most of the rest of the world are, as it were, scaling craggy cliffs without ropes or sensible shoes to even catch a glimpse of what we already enjoy in our present reality.

Edith is 33 years old. She has been a grandmother for over three years. Along with her husband and six of her seven children, she lives on US$90 a month in a country with a cost of living equal to that of Canada. She is unique in El Salvador, not because she is poor, has more than the average number of children, is unemployed, or has only a grade one education. For these reasons, she is in the company of some 60 per cent of the Salvadoran population. Her uniqueness lies in that her husband of more than 12 years is still with her, and even supports her, in her efforts to better the lives of women in her community. She is the women's defence advocate in her neighbourhood and gives weekly classes in gender awareness and women's rights. Sad to say she is not paid for this work, even though the non-government organization workers who taught her the workshops, and thus performed the same work, are themselves paid. Women even exploit other women.

In Canada, much of the path toward full equality is visible. The remnants of the protestant ethic that continue to support our social structure make the climb to equality less steep. Women of the developing world are climbing sheer cliffs of centuries old masculine discrimination and exploitation. The cliffs are made more treacherous yet by other women, who have gone ahead of them and have not left a well marked trail. In their countries and in ours, the statistics clearly indicate that often women are not helpful, and sometimes are even a hindrance, either knowingly or unknowingly, to those climbing up behind them.

As Canadians, we know that what we buy is most often made by women, who because of the pitiful wages they receive for their work cannot afford to buy those same items. We work to improve our own lives but not the lives of Edith or her daughters. So why should we do anything differently? "Sauve qui peut!"

I believe in the quality of solidarity with others, with women, with children, even with men whose lives are squeezed away by our developed world and the invisible principalities and powers that cast their net of greed and control over the small fish like Edith and her community. My faith comes from what God showed us in Christ when he came in solidarity with the poor, the outcast, the lame. I think, therefore, that we could do much better.

For Edith's sake, we really need to.

Dr. Deborah Tezlo Jobat, India

by Wilma Welsh

The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree. (Matthew 13:31–32)

Dr. Deborah Tezlo has been planting the seeds of the Christian faith in her community for many years. These seeds continue to be nurtured and are growing quickly amongst the Bhil people.

She is the daughter of one of the early pastors in the Vindhya Satpura area, and began her medical career as a nurse. Very early in her career she realized that her people, the Bhil tribal people in a remote area of Central India, needed doctors and might never have one after the missionaries left. There were only a tiny handful of Christian doctors willing to work in rural hospitals at low salaries. With encouragement and funding from the Women's Missionary Society of The Presbyterian Church in Canada (PCC), she went to Ludhiana in Northern India to study medicine. She committed herself to serve her own Bhil tribal people.

In the 1980s, the Indian doctor at Jobat Christian Hospital was transferred by the Church Health Board to the larger urban hospital in Indore. With no qualified doctor, Jobat Hospital was all but shut down. Because there was an insufficient number of patients, the nursing school closed its doors. Again with the support of the Women's Missionary Society, Deborah Tezlo went on to do postgraduate work in Obstetrics and Gynecology so that she could return to Jobat to become Medical Superintendent.

Since her return, she has worked tirelessly, as a physician and as Medical Superintendent. She is the most qualified obstetrician and gynecologist in the area so any difficult or life-threatening cases are referred to her from local government hospitals as well as from other Christian hospitals. She has often been the only doctor in the 100-bed hospital, and she has even overlooked her own medical care as she would not leave the hospital unless it had a doctor in residence.

She is a very humble woman who lives and practises her faith, and is committed to serving and caring for others. Although she is quiet and never expects recognition for anything she does, Dr. Tezlo is well-respected by her colleagues in the Church of North India as well as by the staff at Jobat Christian Hospital and the community health workers in the area.

She always has time for any person she meets, a visitor, a colleague, or a patient. How gently she speaks to all the workers at the hospital, whether they are doctors, nurses, ambulance drivers, or cleaning staff!

I watched her recently at the celebration of the 100th anniversary of the Chichenyia Church. During a short break, there was suddenly a lineup of women with small children, wanting to see "the doctor." She said she regretted that she had not brought her stethoscope with her, but despite not having it she lovingly checked over each child. From somewhere, she obtained a few scraps of paper and wrote out prescriptions for medication as required and made notes for her own medical files. It brought back to me the story of Jesus with the children at his feet.

During recent years, The Presbyterian Church in Canada has sent medical students to experience practising medicine in the developing world. Some went searching for their calling in the field of medicine and their role in the overseas mission of our church. She nurtured these young adults in their medical careers and strengthened them in their faith journey. She showed endless patience with them.

Inspired by her example, many PCC medical students have returned to Canada filled with enthusiasm and a new set of goals and objectives for their medical careers. One of these students, Dr. Richard Allen, has continued to serve overseas for almost all his working career. I talked with another of these students after he had completed two additional years of medical studies. He told me that Dr. Tezlo had challenged him to be the best doctor that he can be. He considers her to be his mentor.

She has reached the church's retirement age (60), but has continued to serve as Medical Superintendent at Jobat Christian Hospital. When she finally does retire as a doctor, her dream is to continue to serve on the cutting edge of mission as an evangelist in the isolated areas.

Submitted with gratitude to God for the continued life and ministry of Dr. Deborah Tezlo.

Reprinted with permission from Women's Perspective*, a free electronic newsletter in The Presbyterian Church in Canada. To read an issue or subscribe to* Women's Perspectives*, go to www.presbyterian.ca/wim/wompers.*

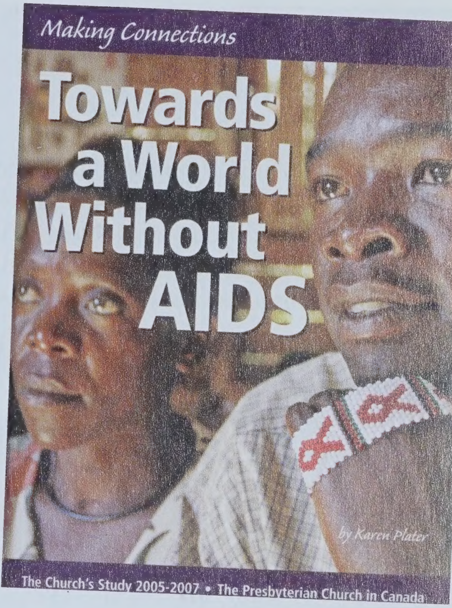
"Why is the church doing a study on HIV/AIDS?"

"I'm not at risk. I am married, don't use drugs, and live in Canada. What do I need to know about HIV and AIDS?"

"We have a small group; we don't really want to talk about sex and AIDS."

"Those who have AIDS got it because hey aren't living a Christian life; it is he consequence of their actions."

"AIDS is so huge, what can our group do about it?"



Making Connections

Towards a World Without AIDS

by Karen Plater

The Church's Study 2005-2007 • The Presbyterian Church in Canada

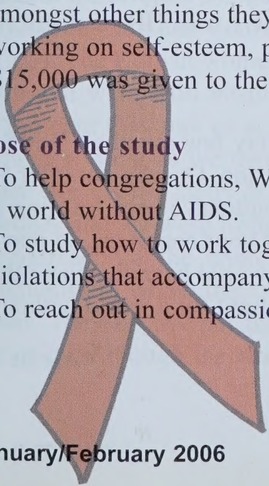
We have all heard statements like these from Christians around Canada. Though I vould never discount what someone is feeling, I would argue that the Church needs o study HIV and AIDS because of statements like the above.

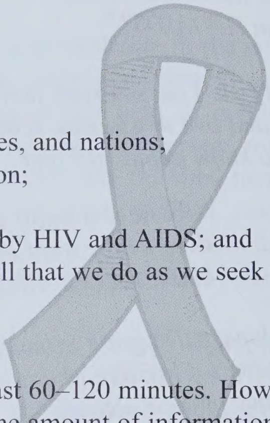
The Women's Missionary Society has supported the fight against HIV/AIDS in the following ways:

- local WMS groups, with the support of their congregations have walked, sung and baked for AIDS awareness;
- $15,000 was given to Dr. Richard Allen to raise awareness in Kenya through the production of bookmarks and fact sheets;
- over $75,000 was given to the Chigodi Women's Centre in Malawi where amongst other things they help reduce women's vulnerability in Malawi by working on self-esteem, providing knowledge and some practical skills;
- $15,000 was given to the national campaign, *Towards a World Without AIDS.*

Purpose of the study

- To help congregations, WMS groups, and individuals take a step toward building a world without AIDS.
- To study how to work together against poverty, stigma, and human rights violations that accompany AIDS and contribute to the spread of HIV.
- To reach out in compassion and unconditional love.





Objectives

To examine

- how HIV is transmitted;
- the impact of HIV on individuals, communities, and nations;
- what makes people vulnerable to HIV infection;
- biblical foundations for work in HIV/AIDS;
- ways to support people infected and affected by HIV and AIDS; and
- suggestions about applying this approach to all that we do as we seek to follow Christ.

What's inside?

Each session of this six-part study is designed to last 60–120 minutes. However, session may be divided up for shorter time periods. With the amount of information provided, it will take groups two years to thoroughly study HIV and AIDS. The study is well laid ou and easy to divide. Each session consists of a worship, activities, information from our partners, and a closing prayer.

Session 1: Why study HIV/AIDS? reflects on the importance of studying HIV/AIDS and encourages Christians to respond with unconditional love.

Session 2: The facts enables us to communicate about HIV and AIDS with accuracy, knowledge, and respect because we become more informed and educated about HIV/AIDS.

Session 3: Impacts teaches us how HIV/AIDS impacts people, communities, and nations and helps us to understand the multi-faceted approaches of our overseas partners who are trying to lessen the impact of HIV/AIDS.

Session 4: Prevention helps us to understand the ways that HIV can be prevented.

Session 5: Vulnerabilities teaches us what makes people vulnerable to HIV infection an ways we can help to address the root causes of the spread of HIV.

Session 6: Living life positive shows us what it means to live with HIV and still live significant and hopeful lives.

Suggestions

Why not get your whole congregation involved? Once every few months a WMS group may want to host a mission night using a whole study session. Or why not offer to run a youth group night and take the study to them? Though youth have been learning about HIV and AIDS in their classrooms, and other members of your congregation may feel they know all they need to know about HIV and AIDS, I would hazard a guess that at least a few do not know what churches are doing to help fight for a world without AIDS

Alexis Dimso

Journey to Japan:

the WMS visits the KCCJ

by Lorna Teare

Twelve Women's Missionary Society (WMS) members, from across Canada, had the privilege to be the guests of the Women's Organization of the Korean Christian Church in Japan (KCCJ). The Korean women extended warm and wonderful hospitality from the moment they met us at the airport to the last wave as we departed from Japan. We visited many of the KCCJ churches and we were impressed with the outreach of the churches to the community in which they were established. They do not put up an ethnic barrier even though the Koreans have been an oppressed people in Japan. We saw this first in Kawasaki where we visited the kindergarten held at the church there. (The WMS provided financial support to help this kindergarten get established in the '70s.)We met with a lively, happy group of children—Korean, Japanese, and Filipino—who were singing, dancing, playing, and having a great time together. The staff was vibrant too, and told the children of Jesus' love for each of them.

Many of the churches support daycare centres for the elderly. One

church we visited, in Nagoya, had a kindergarten, a daycare centre for the elderly, and two floors for seniors who need ongoing care and are looked after physically, medically, and spiritually. One church, Tode KCCJ, in a very poor area and with a congregation of 10–15 people, puts on a lunch once a week for the poor elderly people who are mostly Buddhist. The pastor said that when the recipients ask him why the church does this he can say it is done in the name of Jesus who loves them.

The Koreans want their children —who speak Japanese, go to Japanese schools, and are involved in Japanese culture—to know and be proud of their own background. At culture centres, and at some churches, they can take folk dancing, learn folk songs, drumming, and enjoy Korean food.

The Korean women made sure that we saw many of the sites in Japan. We were taken to shrines and palaces, on a lake cruise, and for supper on a river boat while beside us a fisherman's boat glided with cormorants catching fish. We also visited the Noritake factory and outlet store, a Korean market, and the most heart-rending, the Peace Centre and Park in Hiroshima. We attended the three day Women's Organization Council meeting (they called it General Assembly). The 80 delegates impressed us with their commitment, organization, and determination to have a more active role in the church. A few women have been elected as elders but it is not common. These Korean women look to our WMS and The Presbyterian Church in Canada (PCC) for guidance. We saw how very capable and talented these women are and their strength is needed in the courts of their church.

There was a fund set up in memory of PCC missionary Jack McIntosh, who stood his ground against the finger printing of aliens (anyone not born Japanese) in Japan. This fund was to promote interaction between laypeople of the KCCJ and The PCC. The McIntosh fund is somewhat depleted, so we would encourage individuals, WMS groups, churches, Council, etc. to contribute to this fund so that exchanges between these two churches may continue for the benefit of both.

This summary has just touched the fringe of what we saw and experienced in Japan. It was a great pleasure travelling with our Canadian WMS women. We had fun and enjoyed each other's company; our common bond, with that of our Korean friends, being Jesus Christ our Lord and Saviour. To Him, we give thanks for His church here and abroad.

INTERNATIONAL AFFAIRS COMMITTEE

TIME FOR JUSTICE!

WATER: A GIFT FROM GOD

The Bible has many references to water. Water flows as God's blessing, a free gift that sustains life. (Genesis 2:10) Human beings are to use water as responsible stewards, sharing it instead of fighting over it. It is estimated that more than 1.2 billion people have no access to clean, safe drinking water. This inequity is, at heart, a spiritual problem. The report notes:

Any denial of access to water represents lack of respect for God's creation and lack of concern for our neighbour. As the letter of James says, it is no good to wish our impoverished brother or sister well if we do not supply their bodily needs. (James 2:15)

God graciously gives spiritual and physical nourishment to humanity. God wills that all enjoy these blessings without discrimination. The report concludes:

Since human life, health and dignity depend on water, it is more than a need—it is a right. It is also a prerequisite for the realization of other human rights, namely the rights to adequate food, health, to work, and to take part in cultural life.

Therefore, Christians are "called to ensure that God-given blessings are managed and shared wisely, ensuring availability, access to, conservation and sharing of water."

Time for Justice! is based on the report of the International Affairs Committee to the 131st General Assembly, June 2005. The full report is found in Acts & Proceedings 2005.

Text: Dineke Kraay

Editing & Design: Gail Turner

Water: Tap into it!

"Purer," "healthier," "safer" might be reasons why you buy bottled water. After all, this is what companies like Nestlé, Pepsi, Coca-Cola and Danone tell you about their bottled water. If you believe their claims, you are not alone. One in five Canadians drinks only bottled water.

But are the ads true? Should we be saying goodbye to tap water? Hard to say? Well, here is your bottle of water as you have never seen it before - with all its secrets exposed to the full light of day. If these arguments convince you to choose tap water, let others know about it!

CANADIAN CATHOLIC ORGANIZATION FOR
Development
and **Peace**

KAIROS

Test your kn
of

Some bottled water comes from the tap

True. Just read the labels. 25% of the bottled water sold in Canada, including Pepsi's *Aquafina* and Coke's *Dasani*, before being reprocessed, is the same water that flows from your tap. The remaining 75% is generally pumped from underground springs by the water bottling companies.

Water is expensive

False. The water itself costs bottlers almost nothing. Companies that pump from groundwater streams and aquifers pay little or nothing in fees. Companies using tap water often pay lower municipal fees than those paid by the general population.

My bottled water is expensive

True. In Canada's larger cities, a litre of bottled water can cost as much as 5000 times as a litre of tap water! The smaller the bottle, the more expensive the water. 10 to 15 % of the cost of each bottle of water goes to cover marketing costs.

The market is growing

True. Worldwide, consumption of bottled water is 18 times as much as it was 13 years ago. 7.5 billion litres of water were bottled in the early 1990s. By 2003, that figure had grown to 138 billion litres. Sales of bottled water are estimated to be more than $43 billion a year.

Do you want to know more?

Visit the following web sites: www.devp.org, www.kairoscanada.org, www.insidethebottle.org.

edge
tled water

My bottle pollutes the Earth

True. After a very short life, most water bottles end up in landfill sites. The result is tons of plastic slowly decomposing and seeping toxic substances into the soil...and threatening to poison the water table.

Bottled water companies promote recycling

False. The triangular logo on the bottle is not the logo for recycled material. Instead, it refers to the type of plastic used. Recycled plastic costs 65% more than fresh plastic resin, so production costs alone discourage recycling. Water bottlers do not want people to have to pay a deposit on their bottles.

Bottled water is safer

False. Bottled water is neither safer nor less safe than the water flowing from the taps in the vast majority of Canadian towns. However, by pushing the supposed "safety" of bottled water, the bottlers are planting seeds of doubt about the safety of public water services. At the same time, they encourage the habit of paying a lot for water. Is this part of a softening-up process to privatize water services?

The Churches and the Church: Why Ecclesiology Matters

by Thomas F. Best

As alien as the word might seem at first sight for the average person, "ecclesiology" is actually at the heart of the life of every Christian community. The answers that "ecclesiological" questions obtain in the churches influence the daily life of the faithful and set the course of the search for Christian unity.

George and Ann, young parents, ask themselves: "Should we bring our new-born baby girl to be baptized? Or should we wait, and let her decide for herself whether she wants to belong to the church?"

Ruth goes with her friend Sarah to Irene's church. Ruth is unable to receive the Lord's Supper because her church and Irene's church are not in communion. "I'm confused," she says. "If we share a common baptism into Christ, why can't we take communion together?"

Perhaps without realizing it, these Christians are asking *ecclesiological* questions—questions about what the church *is*, and what it is *for* in this world.

Ecclesiology is, simply put, how a church understands itself, how it organizes its own life, and how each church relates to other churches and to the world. Ecclesiology is also about the limits of the church: what are the beliefs, or behaviours, which put a person outside the church?

The ecumenical movement rests on ecclesiological convictions: one is that the churches' unity in Christ is greater than all the differences in belief, and all the tragedies of history, which divide them. Another is that Christ wills that this unity must be both visible and effective. (John 17:20–21)

Thus, whenever there are divisions between the churches—when they cannot worship or take communion together, or recognize each other's ministries, when their common witness and service in the world is impaired—ecclesiological questions must be asked, and ecclesiological answers must be given.

A bit of history

It is hardly surprising, then, that the ecumenical movement has wrestled with issues of ecclesiology from its very beginning.

As the churches sought a basis for their common confession, witness, and service, they first practised a "comparative ecclesiology." The convictions of each church were laid out, and similarities and differences noted as a basis for mutual understanding.

This was the basis for the famous "Toronto Statement" of 1950, which stressed the role of the World Council of Churches as a place where differing—even sharply differing—ecclesiologies could meet for dialogue and co-operative mission and service.

Eventually there was a seismic shift to a method of "convergence." The ecclesiological comparisons were set in the perspective not just of the present and past, but also of the future: the discussions now aimed at ensuring that the churches, as they moved into the future, would be drawing closer together rather than moving further apart.

For this, a new depth of dialogue was required. It was no longer enough to note ecclesiological differences—whether infant or "adult" baptism is practised, whether women can be ordained to the ministry of word and sacrament. It became necessary to identify the moment when difference becomes division, to name the causes of *division*, and to work together to overcome them.

On the threshold of a radical shift

We forget how radical a development the modern ecumenical movement is: churches which for 150, or 500, or 1000 years have lived and worshipped apart are now, increasingly and irreversibly, doing those things together.

This has affected how many churches understand themselves: as truly a *part* of the body of Christ, completely a church in themselves but incomplete without the other churches. Thus the *common experience* of the churches has become part of the "raw material" for ecclesiology.

This has consequences! We may now be on the threshold of another shift, the most dramatic of all: to an ecclesiology—a basic understanding of the church and its mission—developed by the churches *together* rather than separately.

Such an ecclesiology would start from, rather than end at, the fact that the churches are one in Christ. It would draw deeply on the experience of each church, but also on the *ecumenical* experience of the churches in confessing, witnessing, serving, and (where possible!) worshipping together rather than separately.

And it would challenge each church to ask: Does our own self-understanding serve the unity of the church? How much of our own ecclesiology was developed to justify, and maintain, our separation from other churches? How do we make the unity that we have, more visible and effective?

The World Council of Churches' (WCC) 9th Assembly in Porto Alegre in February will wrestle with a statement on ecclesiology. Produced by the WCC's Faith and Order Commission, this tries to state, in a concise yet substantial way, what the churches can say together about the church.

The statement is offered for adoption by the Assembly, not as the "final" or definitive statement on the church but as a *basis for reflection* on what bonds the churches together—and on what threatens to divide them.

continued on page 37

Mission in Action

Joy Randall
Retired Missionary

It has been over a year since I returned from Taiwan and a year since I retired. It has been a time of sharing and reflecting on memories from the past, being active in the present, and looking forward to other ways of service and witness in the future.

It has been great to continue to share and speak to churches and Women's Missionary Society (WMS) groups and I appreciate your continuing support in prayer.

A very special event this past June was the celebration of the 140th anniversary of the arrival in Taiwan of the first protestant missionary, Dr. James Maxwell. The Presbyterian Church in Taiwan invited representatives from partner churches including The Presbyterian Church in Canada, one of their longest partners, to attend this celebration. Margaret Zondo, International Ministries, Jack and Betty Geddes, and I were asked to go. Wilma Welsh also decided to join the group. Louise Gamble and Murray Garvin were already in Taiwan.

There were many representatives from the various partner churches and it was especially great to see so many previous missionaries from the United Reformed Church (formerly the Presbyterian Church of England which sent Dr. James Maxwell and many missionaries to Southern Taiwan).

Our Canadian Mission was recognized and thanked for its great contribution to the spreading of the gospel from 1872, when Dr. George Leslie Mackay arrived, until the present day.

PCT 140th Anniversary Mission Consultation 2-3 June 2005
慶祝台灣宣教140週年宣教協議會
Khèng-chiok Tâi-oân soan-kàu 140 chiu-nî soan-kàu hiap-gī hōe
台灣醫療傳道第一人 紀念馬雅各

The Presbyterian Church in Canada representatives at the 140th anniversary celebration

Left to right: Louise Gamble, Betty Geddes, Jack Geddes, Margaret Zondo, Joy Randall, Wilma Welsh

The 140th Anniversary Celebrations were held in seven different places around the island. I was most privileged and honoured to attend the one in Changhua, which included three presbyteries in central Taiwan with over 8000 attending. It was a service of thanksgiving and Communion with the signing of partnerships between Taiwanese and Aborigines churches. The music and dancing performed by the various groups was special throughout the service.

who used to be on our staff. I enjoyed the tour and sharing with them. Many of these visits were a time of encouragement and sharing in their concerns for the future of nursing in these various places.

I visited Pull Christian Hospital where the superintendent is a good friend of mine and where some of the other staff were known to me. We also had time to visit Sun Moon Lake, my favourite spot in Taiwan.

A joyous event was the announcement that the Director of Nursing, Susan Chang, had been accepted into the Doctoral Program at Kaohsiung Medical University for this fall. This is a great honour for her, and our whole nursing department and the hospital are behind her. I have continued to support her in prayer and to encourage her in many ways, and I appreciate your prayers for her and the nursing department.

I am most thankful for the wonderful opportunity to return to Taiwan for this celebration and to study the future

Joy Randall with Susan Chang, Director of Nursing and others at Joy's birthday celebration.

The following week I went with Wilma and Margaret to visit church-related places in Tam Sui, Hsin-chu, and Changhua. We attended worship in Changhua Hospital and met the new superintendent, Dr. Wei; we also attended the Erhiln Branch Worship where they celebrated my birthday, and we met many of the nursing staff at my birthday parties!

I remained in Changhua for the rest of the month to visit more friends, churches, and the branch hospitals. I participated and lead some of the worship services. I tried to do a little more work on our department's Nursing History and organize pictures, etc. for future use.

I visited our other branch hospital in Lu Kang that opened last year; I spent time with the supervisor and attended a monthly meeting and their worship service.

At our hospital in Yuan Lin, we helped the supervisor and head nurses

Nurse with baby after heart surgery in pediatric intensive care unit.

plans and concerns of the Presbyterian Church there. The time spent at Changhua Christian Hospital and our branch hospitals was most rewarding especially to see the new Pediatric Hospital in full operation since it opened a year ago. I am thankful that I was able to support the nursing administrative staff during that time and to help them with the continuing History of Nursing at Changhua Christian Hospital.

When I am home in Cobourg, Ontario I try to carry out my responsibilities as an elder at St. Andrew's Church. I sing in the choir, and am a member of a WMS group and new vice-president of the Peterborough Presbyterial. In the afternoons, I sometimes visit the older people of our congregation.

I have been asked to be the chairperson for the Personnel Committee of International Ministries, and a member of the Advisory Committee of International Ministries.

I pray I will be able to continue to serve our Lord in these many ways and according to His plan for my future. I appreciate so many friends who still keep in touch with me, and I am always glad to hear from you.

Joy M. Randall.
103 Chapel St.
Cobourg, Ontario K9A 1J4
Rrandall@eagle.ca

Alan and Rosalie Howard
India

September 7, 2005

The new week dawned cool and refreshing after Sunday night's downpour. We thought last week that the monsoons were ending early, since the sun shone down on us for five days in a row. But it was a false impression. The mists are rolling up the mountain again and the rains are back; however, for some of our kids, a dark cloud of fear is now lifting. Alan is currently dealing with a couple of major issues affecting the students: physical bullying and e-mail harassment. The ongoing bullying has been kept quiet for two years, with students knowing what is happening, but afraid to "tell" for fear of becoming the next victim. The

Monsoon season in India

harassment problem has fortunately been caught within a few weeks of starting. Already this week, Alan has spent hours interviewing the students involved, then writing incident reports, followed by meetings with the administration. It's taking a lot of time and energy. Please remember Alan, the kids who have been victims of this abuse, as well as the perpetrators (who have rather troubled pasts, we now discover) in your thoughts and prayers.

As Residence Supervisor, Alan attends dozens of meetings every week with the Head of Middle School, Human Resources, Residence staff, dorm employees, Student Social Activities Committee, Vice Principals in charge of Residences and Maintenance, Plant Supervisor, Central Stores, teachers, Dorm Council, Outdoor Ed Centre staff…the list goes on. I put together the monthly calendars and the weekend activities news bulletin, take pictures of as many events and kids as possible, and try to keep the digital photo files updated so the students can e-mail pictures home to their parents. As well, I act as advisor for a group of grade 11 students, tutor twice a week, bake birthday cakes for AlterRidge and Ridgewood kids, and look after a Canadian staff's 6-month old child one afternoon a week. Alan and I are also involved in the weekly Friendship Club (Bible Club for Elementary-aged children) and Woodstock Worship and Fellowship (WWF). For Friendship Club, we have adopted a "Centres" approach to our study of Old Testament characters under the theme: *Loving God, Loving Our Neighbour*. The kids rotate through four centres where they hear/watch/act out the Bible story, do a craft, play games, and learn a verse. At WWF, we have been attempting to put a creative twist on our study of the characteristics of God. For example, the first week—God is incomprehensible —we introduced the topic by showing a movie clip in Finnish. Another week, the kids acted out words such as "eternal," "forever," and "unending" in a competition to get their team to figure out and say the key word first. Around 40 boys and girls come to Friendship Club and anywhere from 30 to 60 students attend WWF, some of them Christian kids, some from Hindu, Buddhist, or non religious backgrounds. We pray that the seeking may find, and that those who already believe may be strengthened in their relationship with God.

With joy,
Alan, Rosalie, Kirsten, and Robynne

Overseas Staff Birthdays

April

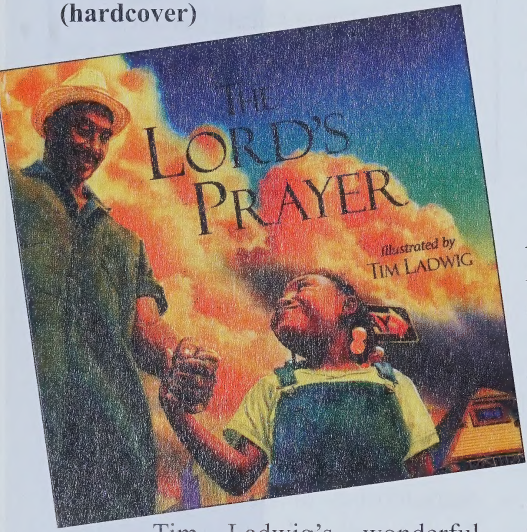
11 - Sean David Allison, Cameroon
21 - John Fraser, Bahamas

May

26 - Pauline Brown, India

Reviews

***The Lord's Prayer* illustrated by Tim Ladwig, Eerdmans Books for Young Readers, $12.95 (paperback), $26.50 (hardcover)**

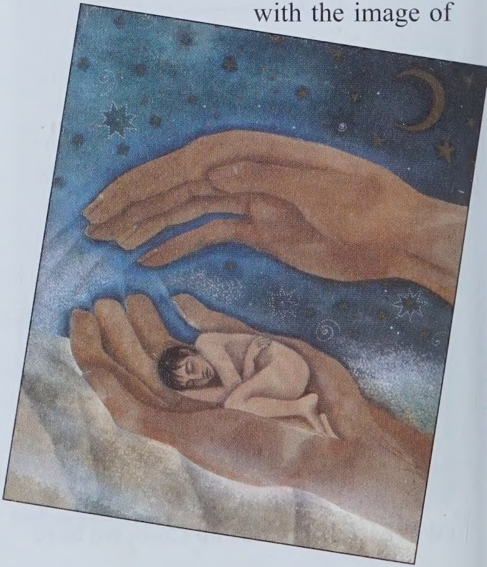


Tim Ladwig's wonderful illustrations beautifully augment the words of this well-known prayer, while simultaneously telling the story of a father and daughter who spend a day working together. The girl learns about stewardship as she and her father help an elderly neighbour take care of her property, presumably in the inner city. Under the hot summer sun, they repair and paint the woman's fence, cut her grass, rake her leaves, and plant flowers. At the end of the day, the father refuses to take the woman's money. Through his quiet generosity, the daughter learns the value of giving and the forgiveness of debt. The palate is warm and rich, beginning with the gentle glow of morning and ending with the shadows of late afternoon. The reader's eyes are immediately drawn to the light on each page. The urban setting provides a fresh and updated backdrop to this centuries-old prayer.

Heather Chappell

***Adam and Eve and the Garden of Eden* by Jane Ray, Eerdmans Books for Young Readers, $23.95**

Jane Ray tells the biblical creation story with simple text and beautiful, dreamy illustrations rendered in muted earth-tones. Almost every page is bordered by patchwork images that change to reflect each stage of the world as it is created. The story begins with the image of

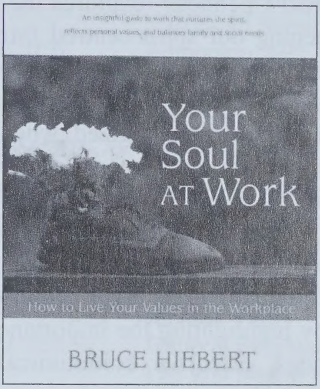


Adam, cradled asleep in the palm of God's hand, surrounded by the moon and stars. He is then shown working in the garden surrounded by lush vegetation and a multitude of gentle animals. Once God creates Eve, the patchwork images include maps, text in various languages, and musical notation as Adam and Eve develop and learn together. When the couple is banished, they walk from the fertile green world of Eden into an unfamiliar and barren world beyond, clutching green cuttings from the garden. On the final page the cuttings have grown into a beautiful new garden, yet skeletons and buried bodies in the lower borders remind us that death has now entered the world. The illustrations, influenced by Eastern art and mythology, provide a thought-provoking journey through a familiar story.

Heather Chappell

***Your Soul At Work* by Bruce Hiebert, Northstone Publishing, $26.25**

This book is an excellent resource for those starting out in their career, making a change, or re-evaluating their current positions. It will help you answer two important questions: What do I want out of life? and What do I have to offer? Bruce Hiebert gives this definition of soul work: "When we find work which satisfies our deep values, creativity, and abilities we have found our 'soul work.'"


An insightful guide to work that nurtures the spirit, reflects personal values, and balances family and social needs
Your Soul AT Work
How to Live Your Values in the Workplace
BRUCE HIEBERT

The first four chapters deal mostly with theory and work dynamics such as how our universe works collectively to create a better world. Although the first four chapters provide essential resources for mapping our career path, the heart of this book begins with Chapter 5. In Chapters 5–10, Hiebert covers topics such as the identity and experience of work, direction for the soul, compassionate engagement, openness, and illuminating the darkness.

Hiebert highlights the process of self-discovery in our career journey by helping us to identify our possibilities and core values, and the importance of becoming a perpetual student. He also explains ways of developing harmony

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in work, home, and play. Chapter 7 on "Critical Openness" explores the idea of keeping our spirit centred through prayer,meditation,symbols, and devotions, and how we become spiritually and emotionally energized when we experience work as an outlet for our creativity.

I found his idea about creating a healing and supportive work environment to be enlightening. Hiebert does this by highlighting the importance of kindness, effective communication, setting work group vision, diet, exercise, rest, and sleep. One of his most striking ideas centres on the thought of holding things lightly—if we can indeed hold them! Since life is ever changing we need to be open to its interruptions. This will keep us growing, changing, and always engaging in our soul's pursuits.

Chapter 8, "Struggle: Confronting the Darkness," talks about addressing issues that have caused work to become destructive to ourselves, our colleagues, or our environment. It delves into character problems like lying and cheating,resistance,addictive and emotional issues, and termination.

In Appendix One, Hiebert outlines nine steps for those making career changes, which include determining your abilities, interests, and deep values, evaluating your experience and training, finding resources, working with your community, and getting started.

I highly recommend this book and will leave you with this thought from the author: "*Until we act to transform, the future exists as a vast range of possibilities*."

Rev. Darlene Lajeunesse

My Mission

continued from page 5

Did you know I used to be chased about the house by a nine-foot man in a black fedora and trench coat? He would stand in the window, staring at me but I could never see his face. And he would only show up when no one else was around. He would follow me from room to room, always in the window.

Can you imagine the demons chasing the helpless victims in the missions across the country? But then, I lived with depression since I was 12 and no one ever knew. I lived with my schizo-affective disorder for several years before I was diagnosed. It *is* possible to cope and be in denial about your obstacles to happiness. Most of us are just afraid of what other people will think. Carefully consider how you are reacting to *my* words. Would you talk to Cricket?

If you are suffering from a mental illness, if you are curious about it, or if you have a big, warm heart, find your nearest mission and serve coffee and a doughnut to someone who is still waiting for "Mother." Fall into their eyes and dwell amongst the pain until you begin to ask the questions: How can *I* help?

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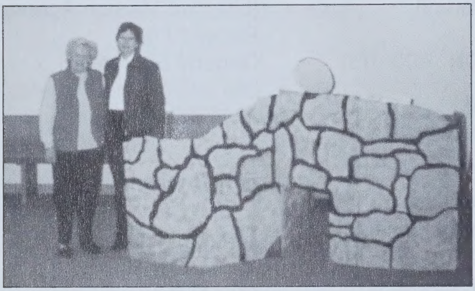
Readers Write

Dear Editor:

In the March/April 2005 issue of *Glad Tidings*, you printed the Easter worship story. Our Goforth WMS group, of Knox Church in Calgary, Alberta, decided to use it for our Easter study.



We cut cardboard and painted it with a rough spray paint and marked the stones with a black felt pen. Next, we cut an entrance into the tomb and filled a black grass bag to resemble the stone that had been rolled away from the entrance. On top of the rocks, we cut a large yellow sun and beside it we put a sign that said: "He is Risen." Members dressed and acted the parts in the Easter worship and we all enjoyed our Easter study.

Yours in His service,

Norma G. Cooke

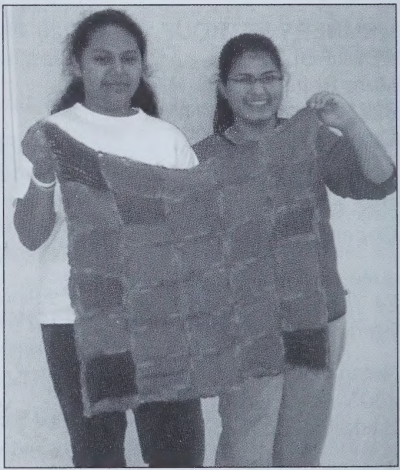
Dear Editor:

In April, of last year, I had the privilege of meeting Margaret McGillivray who spoke about her trip to Malawi. She talked about how much the people there appreciate handmade blankets and vests.

At that time, I worked at a Junior High School where there is a craft group. This group of students was learning to knit so I approached the sponsoring teacher with the idea that the students could knit a blanket or vest to be sent to Malawi. The idea was met with great enthusiasm and they managed to knit and crochet a blanket. A friend of mine, Priscilla Towers (Alberta and the Northwest Synodical Past President), suggested that I take a picture of the blanket with a couple of the participating students and submit it to *Glad Tidings*.

Sincerely,

Janie Bont



The blanket displayed above was knitted and crocheted together by the craft group at Dr. Gordon Higgins Junior High School in Calgary, Alberta. It is being sent to a child in Malawi. Holding the blanket are (left to right): Cynthia Lopez and Shazia Rahmani.

Dear Editor:

The Rosewood Knit Wits is composed of a group of senior women who live in Rosewood Towers in Richmond, British Columbia. There are two Jewish women, a couple of Catholic women, a Presbyterian (me), and severalother women whose religion I do not know. As you will note, we are an ecumenical group of women.

The Knit Wits wanted a charitable project in which to expend their ability to knit and/or crochet. So I suggested the pneumonia jackets for the babies in Malawi, which they enthusiastically endorsed. I have sent two large consignments through the minister of my church, the Rev. Murat Kuntel (St. Columba Church, Vancouver), who in turn has passed the consignments to Barbara Marshall, Synodical President.

The Rosewood Knit Wits only thought is to provide comfort for the children of Malawi with pneumonia vests, toques, and mittens. The scope of their art in making these items is endless and their enthusiasm is worth preserving.

Left to right: Carol Yeo, Kay Berry, Agnes Kovacs, Diane Hooles, and Joan Mollon.

May I ask your co-operation in providing some sort of thank you in *Glad Tidings* to these wonderful women who have no other thought but to be of service.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Maybe Jesus wasn't thinking of pneumonia vests at that time, but his wonderful injunction is applicable.

With the blessing of God, yours very truly,

Kay Berry

Editor's Note

Thank you and blessings to the Rosewood Knit Wits and all the women who knit for those less fortunate than themselves. I am certain that these items are received with appreciation and gratitude. There is nothing quite as comforting as a handcrafted garment.

Holly Wilson

News

Continued from page 27

It is no accident that it is called "An invitation to the churches," for it calls them to a renewed and deeper dialogue. It calls them to *be* the one church, to make visible in the Spirit the unity given them by God in Christ. And yes, it challenges them to address their divisions openly, to name them and to work to overcome them.

In Memoriam

Miss Athalie Read

Miss Athalie Read, member of the Order of Diaconal Ministries, died peacefully at the age of 89 on Friday, August 26, 2005 in Brockville, Ontario. Athalie received a call to service in the church with a keen interest in mission work. She entered the Presbyterian Missionary and Deaconess Training School in 1940, and was designated in 1943.

Athalie's first appointment was with the National Staff of the Women's Missionary Society, serving in wartime housing areas in Hamilton and its vicinity. In 1947, Athalie was appointed Regional Secretary, Synod of Alberta, with responsibility for leadership training. She travelled the Alaskan highway, conducted church services, helped with Sunday Schools, and organized Vacation Bible Schools. In 1950, Athalie was transferred to the Children's Centre in Vancouver, and served as Director for the senior groups. She also welcomed new Canadians at the docks.

In 1955, she studied at McCormick Theological Seminary in Chicago. Athalie was appointed in 1956 as a deaconess of the Presbytery of Hamilton, primarily doing outreach ministry in new housing developments.

In 1961, Athalie studied at Union Seminary in New York and later that year was appointed to British Guyana. She worked closely with the Guyanese deaconesses in the area of programming for the Guyana Presbyterian Women and the Church of Scotland Women. Out of these efforts grew the National Council of Women in Guyana. Athalie served with the Guyanese people for nine years. She returned to Canada and was appointed to inner city work at Flora House in Winnipeg, where she served for 10 years. While serving there, the first breakfast program in Manitoba was started.

Athalie retired to Brockville in 1981 after faithfully serving the church as a deaconess for 38 years. Athalie had a tremendous gift for relating to children. Her quiet confidence and commitment to the work of her Lord was a testimony that will be well remembered by all who were blessed to know her.

Dorothy Keller

Dorothy (Dot) was born in Vancouver in 1925. She died on October 1, 2005 in Comox Valley at Glacier View Lodge.

A graduate of the University of British Columbia and Vancouver Normal School, Dot taught for a couple of years at one-room schools near Golden, British Columbia. Her first teaching job was in a one-room school in Moberly, a railroad community. Two large trains met outside her door every morning at 6:00 a.m. No sleeping in, in Moberly! The next year she transferred to Horse Creek, another one-room school but this one even had desks. The first thing she had to do when the snow came was to learn how to ski and the school was uphill! She said people used to shout: "Look out, the teacher's coming!" as she skied home. The snow lasted till April. One morning she had to get up at the crack of dawn to cycle five miles to Golden to catch the train to Banff. As she cycled along the lonely gravel road, she heard wolves howling close by. Dot decided it was time to change occupations.

Dorothy had a keen interest in Christian education and so she moved to Toronto to attend the Presbyterian Missionary and Deaconess Training School (later called Ewart College). She was designated a deaconess in April 1959 and joined the staff of the Women's Missionary Society (WMS) where she served in various positions. During a study furlough, she completed her M.A in Christian Education at San Francisco Theological Seminary in California.

Dot was an all-purpose mission worker. She did everything from leadership training to pulpit supply. Over the course of her career, she worked all across the Prairies, doing development work with Sunday Schools, aboriginal youth, and the WMS.

For two summers, with almost nothing to sustain them but their faith, Dot and another woman travelled by truck to Alaska and Northern Saskatchewan. Emblazoned on the sides of the vehicle were: "The Presbyterian Church in Canada—The Women's Missionary Society." It was a real adventure with the Alaska Highway as it was just being paved and the rest of the roads were covered with gravel. But people were kind and they always found beds to sleep in. The two women would spend a few days in each community, working with children or whatever else needed to be done. Dot's teaching skills were greatly appreciated.

Dorothy attended Richmond Church until her move to join her sister Kay in Comox five years ago when she became part of Comox Valley Church. Dot's quiet, faithful presence and friendly smile will be missed.

In the Society

Presbyterial

Saturday, September 24 was a lovely fall day when women from the **Kingston** Presbyterial travelled to beautiful Gananoque, Ontario for the annual fall rally. The women of St. Andrew's Church in Gananoque conducted the morning worship service based on the theme for the day, *God Loves You Unconditionally*. Our special speaker for the morning was Karen Plater of Presbyterian World Service & Development. After leading a responsive worship and conducting a short Bible study, Karen spoke about HIV/AIDS. We were both informed and challenged by the facts and figures Karen quoted and the stories she told, which were accompanied by a slide presentation of Carl Hiebert's photos.

In the afternoon, Jean Baudoux of St. Andrew's Church in Kingston spoke on what the women of that church are doing to work "Towards a World Without AIDS." Acting on James 1:23 to be "doers" of the Word and not just "hearers," they first decided to be "hearers." By means of videos, speakers, reading articles, etc., they became informed of the problem and the need. Then they became "doers," and by various means raised over $1,400.

Following Jean's presentation, various AIDS-related group activities were presented, for example, watching a video, reading informative articles, designing an AIDS fundraising calendar, or making an African AIDS angel. What fun to make our own angel under the direction of Judy Roberts from the St. Paul's, Amherst Island group that makes these angels and sell them for $5 each. To date, they have sent over $4,000 to Malawi. What an accomplishment!

It was truly an inspiring and challenging day from start to finish and gave us much to think about.

Joy Tufts

Living a Caring Faith: HIV/AIDS was the theme for the **Maitland** Presbyterial fall rally held on September 19 in Molesworth, Ontario. The Nightingales of Listowel shared their gift of music and led us in a sing-along. Agnes Bregman welcomed us and constituted the meeting. The Rev. Olwyn Coughlin of Molesworth conveyed greetings from the session and the congregation. The South Kinloss WMS led the group in worship, reading the story of the Good Samaritan from Luke 10:30–37. Our struggles remind us how fragile we are and that with God's help we can help people in need.

Marilyn MacIntyre of South Kinloss introduced the guest speaker, the Rev. Anne Yee-Hibbs, our area education consultant, who introduced the new study *Towards a World*

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Forward in Faith

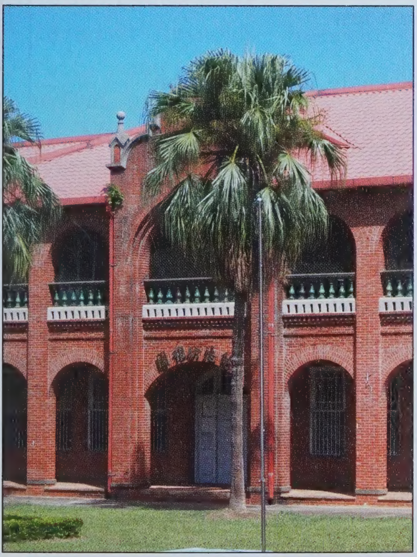
Tamsui Girls' School

The Women's Missionary Society (WMS) can be very proud of its pioneer work in Taiwan, especially in the establishment of the Girls' School in Tamsui. Prior to 1905, there were very few educational opportunities for young women in northern Taiwan.

The Rev. Dr. George Leslie Mackay did not encourage single women missionaries to go to Taiwan. He felt that the living conditions would be too difficult.

Margaret Gauld, wife of early missionary the Rev. Dr. Gauld, was very concerned about the lack of opportunity for education for young girls. While on furlough in 1905, she met with the Women's Missionary Society in Toronto and encouraged them to consider appointing single women teachers. In 1906, the first single women missionaries were appointed to teach at Tamsui Girls' School.

The first two women missionaries were Jane Kinney, named first principal of the Girls' School, and Hanna Connell named as her associate. Single women like Dorothy Douglas and Isabel Taylor followed in the footsteps of the first women missionaries, spending over 40 years each serving in Taiwan. Several others served for shorter periods of time. The WMS supported women at the Girls' School from its beginning until the early '70s, except during the war years when all missionaries returned home.



In 1916, the new building for the Girls' School was opened with 31 girls in residence. The residence was originally planned for 16 or 18 girls. In later years, the Girls' School amalgamated with the Boys' School and continues to be a very effective educational institution of the Presbyterian Church in Taiwan.

In March 2006, Tam Kang High School will celebrate the 90th anniversary of the opening of the Girls' School building.

Early education for young women was made possible because the WMS cared and shared! The WMS still continues its long tradition in supporting education in the developing world.

Wilma Welsh, Treasurer

In the Society
continued from page 40

Without AIDS. The study can help us understand the disease and give support to the patient's caregivers and orphans. We can work together through prayers and donations to find the cure for this devastating disease. Our givings to Presbyterian World Service & Development are supporting several projects. The evening closed in prayer by the Ripley WMS.

The fall meeting of the **Montreal** Presbyterial was held on Saturday, September 24 at Margaret Rodger Memorial Church in Lachute, Quebec.

President Carol MacVicar welcomed everyone to the beautiful church and Beverley Madden recounted its history.

Second Annual Women's Day Apart

On September 24, the **Barrie** Presbyterial sponsored this event.
So off to Collingwood, First Presbyterian Church, we all went.
The leader, the Rev. Karen Horst, was eager to share
Her workshop on the **Power and Passion of Prayer**.
We were welcomed by Presbyterial President June Campbell
And local group President Jane Smith as well.
The musical director for the day, Catherine Brown,
Kept us in tune, never letting us down.
From the book table, Susan Clarke chose a few
To present an excellent book review.
Small groups formed for reflection, Bible study, and discussion.
Karen led us in prayers and quiet meditation.
With a pipe cleaner and coloured beads, prayer bracelets were
 crafted with care,
To be used during the time of our silent prayer.
We made potpourri bags to remind us to pray
Whenever the fragrance drifted our way.
When our stomachs started to rumble and roar
The Collingwood ladies served us lunch until we couldn't eat more.
Before we knew it the day was soon done
And the Rev. Karen Horst was conducting Holy Communion.
Wonderful memories right from the start.
Wonderful memories—**A Day Apart.**

Jill Pardy

80
Anniversary Of Glad

An 80th anniversary celebration of *Glad Tidings* magazine took place at the Paris Presbyterial fall rally on October 1, 2005 at Mount Pleasant Church.

Left to right: Norma Redditt, Jean Muir, Ellen Main, and Deedie Campbell

***Glad Tidings* subscribers for over 50 years!**

The devotions were led by the Rev. David A. Stewart and his theme was Jesus at the well and the different cultures.

Presiding over the meeting was President Genevieve Holding. After the business reports, Peggy Wegrich led in an exercise break.

Margaret Reynolds, President of Quebec and Eastern Ontario Synodical, gave an overview of the WMS. After a delicious lunch, we had a hymn-sing and a solo by John Bryden.

The organist for the day was Ian Vessie. The guest speaker in the afternoon was Rosemary Rutley and she spoke of the Lost Villages of the St. Lawrence Seaway.

Courtesies were given by Dixie McBride and the Rev. David Stewart gave the Benediction.

Lorna Smith

Local

The "Bees" are Buzzing in Chilliwack, British Columbia

If you hear the click, click of knitting needles and crochet hooks, laughter and conversation, or sudden bursts of joy as a new donation of wool arrives, you have entered the Fireside Room at Cooke's Church in Chilliwack, British Columbia, where "Knitting Bee" members are hard at work making articles of clothing to ship to Tsunami survivors in India or AIDS-ravaged Malawi in South Africa.

Led by co-conveners Iris Classen and Joyce Bates, members meet faithfully every month where donated wool turns into beautiful knitted or crocheted pneumonia vests for premature babies and newborns, toques, mittens, booties, bibs, and blankets; and also, dresses and sweaters for children up to the age of four. Patterns, wool, knitting needles, and crochet hooks are all supplied. Members work at their own pace on whatever project they prefer. We have five women from Rosewood Cottage Seniors Residence in Maple Ridge, British Columbia knitting for us, as well as several residents of Lynnwood in Chilliwack. Iris proudly tells of one blind "Bee," who knits squares and has someone else put them together as a blanket for her. Another hard worker is a teen, who prefers to crochet. With such enthusiastic workers, boxes are soon filled and ready for shipment.

An open invitation is extended to anyone who would like to join us for a cup of coffee, great fellowship, and the joy of knowing that our knitting helps keep children warm, and shows them that someone cares, even if we're far away!

The Knitting Bee

Indian Luncheon Held in Support of the Bhil Mission Field Children's School.

The WMS of St. Paul's Church in Sault Ste. Marie, Ontario, have truly enjoyed the study on the Bhil People of India.

We were delighted to find recipes in the study guide and decided to host a luncheon after church on September 18, 2005.

We added to the recipes from authentic Indian recipes and decorated the hall with tablecloths, streamers, music, and many Indian decorations. The luncheon was a great success and a free will offering raised $438.00.

Left to right: Florence McLeod, Diane Sagle, Barbara Ormston, Barbara Etchells, and Audrey Koistinen.

DR. MARGARET STRANG
WOMEN'S MISSIONARY
SOCIETY
70TH
ANNIVERSARY
OCT 25 1935
OCT 25

In October, the Dr. Margaret Strang WMS group celebrated its 70th anniversary at Knox Church in Dunnville, Ontario. The group was named after Margaret Strang, who was a missionary doctor in northern Alberta in the 1930s.

Helen Green (right) handmade a quilt banner which contains pictures of the group's earliest members to the present. Margy Lymburner (left) was the guest speaker at the special anniversary church service. She has been a member since the 1930s and spoke of the group's work ← locally and overseas.

The WMS of Knox Church in Tiverton, Ontario purchases Bibles for new communicant members. On behalf of the WMS, Donelda MacKinnon presented a Bible to Jasper Munro, a communicant member by profession of faith. →

Celebrating 10 years of two groups becoming one: North Pelham/Kirk-on-the-Hill WMS. The executive representing both churches are (left to right): Grace McGill, Secretary; Nancy Miller, President; and Eileen Barron, Treasurer. ←

→

ubilee Circle of St. Andrew's in Allenford, ntario held a luncheon fundraiser and aised over $600 toward the building of an rphanage in India for the children who urvived the Tsunami disaster.

eft to right: Muriel Gowan, Bernice owan, Tilak Fernando, and Virgina oirier

WMS President's Itinerary Margaret McGillivray

January: Unavailable

February 5–7: WMS Council Executive meeting in Toronto.

March 3: World Day of Prayer, St. Paul's United Church, Dundas

March 6–8: Life and Mission Agency meeting at Crieff

March 16–19: Saskatchewan: Regina and Saskatoon

March 23–26: Montreal Presbyterial

March 26–28: Assembly Council at Crieff

March 29–31: British Columbia Synodical

April 1–2: Abbotsford, British Columbia

Marg McGillivray with Executive Director Sarah Kim in China

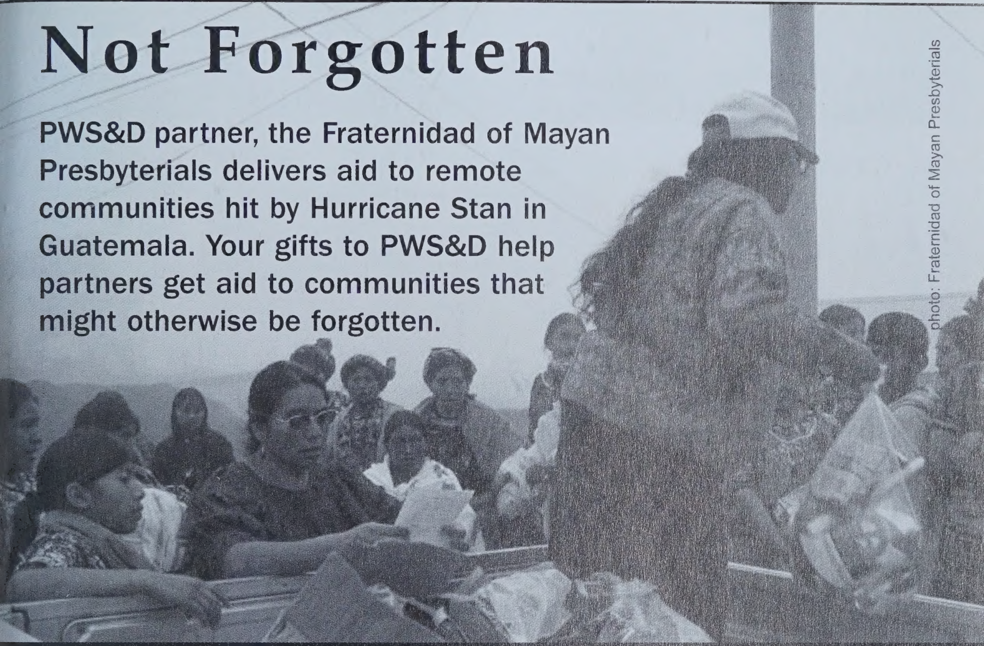
CIRCULATION NEWS

Katherine Allen

Thank you to the *Glad Tidings* secretary/contact person for returning the subscription lists in good time. We appreciate the effort it takes to collect the monies for the magazine and to acquire new subscribers. Please check your name and address on the label to ensure that it is correct and notify us immediately if there is a change.

In looking at the statistics, ten years ago we had a total of 6617 subscribers in comparison with 4221 as of November 7 (this figure does not include the numbers receiving large print and audiocassette tape). We challenge everyone to help increase, maybe double, our number of subscribers during this year. Maybe you have a granddaughter or a friend to whom you may want to give a year's gift subscription.

Some questions have been asked about the length of time it takes for people to receive *Glad Tidings* in large print and cassette tape. For your information, the large print version of the magazine is printed after the regular edition is off the press and mailed up to a few days afterwards. The preparation of the audiocassette tapes begins after we receive copies of the latest edition in the office.



Not Forgotten

PWS&D partner, the Fraternidad of Mayan Presbyterials delivers aid to remote communities hit by Hurricane Stan in Guatemala. Your gifts to PWS&D help partners get aid to communities that might otherwise be forgotten.

photo: Fraternidad of Mayan Presbyterials

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Knox, Belmont, ON

Lillian Mitchell
Alexandra, Brantford, ON

Margaret Naylor
Jessie MacDonald
Gordon, Burnaby, BC

Elizabeth (Betty) MacGregor
St. Andrew's, Hanover, ON

Marion McMillan
Knox, Havelock, ON

Dorothy Miller
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March/April 2006

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One is nearer God's heart in a
garden
Than anywhere else on Earth.

Dorothy Frances Gurney—*God's Garden*

Glad Tidings

March/April 2006
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CIRCULATION MANAGER
KATHERINE ALLEN

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Glad Tidings reports on aspects of the Women's Missionary Society on all levels.

Glad Tidings challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally, and internationally.

Glad Tidings through its content, encourages readers to become informed, educated, inspired, and motivated to action.

GladTidings provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters, and book reviews are not necessarily endorsed by the WMS or by the Editor.

Holly Wilson

Editor's Thoughts

Wherever there's a cop beatin' a guy
Wherever a hungry newborn baby cries
Where there's a fight 'gainst the blood and hatred in the air
Look for me Mom I'll be there
Wherever there's somebody fightin' for a place to stand
Or a decent job or a helpin' hand
Wherever somebody's strugglin' to be free
Look in their eyes Mom you'll see me.

The words above, written by singer/songwriter Bruce Springsteen from the song, "The Ghost of Tom Joad," strike a cord with me. Working for a mission magazine, I have the responsibility to learn about injustice and suffering in the world and to convey these human realities to my readers in ways that encourage non-judgment, reconciliation, forgiveness, and action. Often, we distance ourselves from human suffering by believing that it only happens "over there" or to someone else. Sometimes it takes something tragic to happen to us personally before we understand that none of us is immune. When one of us suffers, we all suffer together.

As Springsteen's lyrics suggest, we must be present among those who are suffering and not merely preaching from afar. There must be a passion in us to seek out injustice and to ease the suffering of others if we are to be truly called to mission. Our vision of mission must not only be an idea of helping those abroad. Our mission must be to be Christ-like in our everyday encounters. This is not an easy calling. This requires commitment and a willingness to challenge our beliefs and to continue to grow as we listen for God's voice. There will be days when we respond to others with not enough compassion or patience, this is only human nature. What will set the course for our lives is our ability to know when we have fallen short, our willingness to ask for forgiveness, and our commitment to trying again to do better.

This is my last editorial for a while as I am going on maternity leave. The Women's Missionary Society and *Glad Tidings* have become dear to me and I am grateful for the opportunity to learn and grow in my faith while doing work that is both meaningful and rewarding. May God bless the readers of *Glad Tidings* and give you the strength and courage required to be the light of the world.

A Green Hill Near Here

by Jo Leath

The words of the hymn, "There is a Green Hill Far Away" came to mind today as I looked out on the first signs of Canadian spring. The view from my window is gradually moving from the grey sleepiness of winter into a new season of life.

Spicy yellow-greens of curry powders, limes, and unripe lemons are showing on the trees. The colour of banana skins, on eat-them-tomorrow day, is lurking in the undergrowth. When I turn my attention to the fields, so recently snow white, and now bare and filled with potential, the green-brown of coarsely-ground mustard, dark and rich, flavours my outlook.

The buds on the hardwood trees hint at the yellows of buttercups and dandelions, wild primroses, and daffodils. Everywhere I see the yellows of candle flames, flaring on the hillsides, shining green light into bare winter branches.

"Spring and Easter and Green all belong together"

Under it all, there is a shift in the light at this time of year, as we tilt into the green of new life, the green of spring. On Good Friday, April 14 this year, the spring greens nearby remind me of that Green Hill Far Away, where life everlasting was assured for believers.

Cecil Frances Alexander wrote the hymn in Ireland, where 40 shades of green can be taken for granted. She could have successfully scanned her poem with a *small* hill far away, or a *tall* hill, or a *steep* hill. Her choice of *green* is surely quite deliberate. At this time of year, green is a word which will resonate in the very soul of the northern hemisphere.

The hymn calls us to meditate on that green hill as our dark bare trees are softening into bud, and the long nights of winter are shrinking. The sun tilts into each of our days for just a few minutes more, and life is renewed. Continued physical life is the promise of spring, as continued Spiritual Life is the promise of Calvary, the Green Hill, so far away.

I remember my life in Toronto, when the occasional houseplant and the green of mould on cheese was the closest I saw to new life. Now I am blessed to live close to the land. I share my barnyard with chickens, and it is in Lent that I am granted the opportunity to see a bedraggled chick peck its way into the world, and dry to an unmatchable fluffy beauty.

Rock-like eggs roll aside to reveal the newest presence, and plants and shrubs and woods and trees return to their full expression of life. Spring and Easter and Green all belong together, and maybe Mrs. Alexander's poem is the song to sing the loudest.

There is a Green Hill Far Away
by Cecil Frances Alexander (1818-1895)
Hymn #320, The Book of Praise

There is a green hill far away,
without a city wall,
where the dear Lord was crucified,
who died to save us all.

We may not know, we cannot tell
what pains he had to bear;
but we believe it was for us
he hung and suffered there.

He died that we might be forgiven;
he died to make us good,
that we might go at last to heaven,
saved by his precious blood.

There was no other good enough
to pay the price of sin;
he only could unlock the gate
of heaven, and let us in.

Oh, dearly, dearly has he loved,
and we must love him too,
and trust in his redeeming blood,
and try his works to do.

My Youthful Memories of the Depression Years

by Norman Kirk

As we read almost daily of the passing of veterans from World War II, it is also apparent that many survivors of the Great Depression are passing on. I felt it meaningful to record my childhood memories of those despairing times.

In Canada, the Depression was primarily in the Dirty Thirties, up to the start of World War II in September 1939, at which time I was 12 years of age. During that time I lived with my mother and father on Glenholme Avenue in the then York Township with my younger brother and sister.

Actually, for our family the Great Depression and its consequences were not as disastrous as it was for other families on our street. I recollect that there were two or three of our close neighbours, who were on continual relief or "the Pogey" as it was then called. The children from these families were usually so deprived and hungry that I remember when I was munching on an apple that my mother had given to me, they would always say "cores" to me, meaning that they wanted the core of the apple when I was finished with it. That's real hunger!

It's some of the small events that stay in your mind over the years. One for me was my continual tussle with my father about cutting my hair. There was no way that my parents intended to pay 20 cents to have my hair cut at the barber. My father would do it. Every month or so, I remember my dad plunking me down in a chair and getting out his hand clippers and he would start on my hair. Most of the time it wasn't too bad but he seemed to be always nicking me with the cumbersome hand operated clippers. I don't think I ever did see the inside of a barber shop during the '30s.

There was no way that my parents intended to pay 20 cents to have my hair cut at the barber.

Another vivid memory I have concerns shoes. I had only one pair of shoes and they were not even shoes but boots. And, being an active young guy playing sports on the street outside our house, the boots wore down with great regularity. Did I get new shoes or boots? No way, my father had a better idea and, of course, cheaper.

From a friend he had obtained a small, iron shoe last that was just perfect for the resoling of children's boots. And, that's what he did. When a hole appeared in the bottom of my boot, my father would tell me that he would fix it for me. He usually did this on Sunday afternoon before I went back to school. My two boots would come off and he would put them on the shoe last and put on the new soles that he had purchased at Woolworths. Believe me, it wasn't a perfect job of resoling but I had no choice in the matter. I usually tried to scuff up my shoes in the dirt before I went back to school so that my friends would not notice my, to me, embarrassing boots.

Another factor of the Depression I remember well was in regards to food and eating. Actually, I cannot recollect that I was ever really hungry. What I do recall was my mother's constant search for food that didn't cost too much or anything at all. One of these forays took me out to the local parks to dig up dandelions. My mother had received a recipe from an Italian friend, Mrs. Ocoppinti, on how to make a salad from dandelion greens. So, out I went with a sharp knife to fill a six-quart basket with as many dandelions as I could dig up. I didn't mind the salad that much but thank goodness my Dad hated it and we didn't have it very often after he complained to my mother.

As a child going through the Depression, I think I had a pretty reasonable time. My father always had a job, but I do remember my mother on occasion complaining that in some weeks he only brought home $15.00. And, even then $15.00 didn't go too far. However, I imagine that the Depression prompted the ingrained peculiarity I have within me ever since those awful years. That idiosyncrasy is that while most men today are always complaining about having too many Loonies and Toonies in their pants pockets that weigh down their trousers, I'm just the opposite. As a Depression kid, I find great solace in having my pocket loaded down with coins. I'm sure it's a natural reaction to my days in the Depression and gives me a sense of security in my present moments that I never had during those long ago deplorable times.

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Shout

Oh Lord
it's on mornings
like these
(with sunlight
streaming through the
window
sending dappled patches
on the braided rug
with the singing of canaries
echoing throughout
the house
when I am sitting
cozy on our couch
basking in Your Word)
that I want to
shout for joy
in celebration
of Your Presence.

Joan Bond

ACTS Method of Prayer

This formula has been around for some time in the following way:

A—Adoration of God

C—Confession

T—Thanksgiving

S—Supplication

On September 24, 2005, at a Women's Day Apart (sponsored by the Barrie Presbyterial WMS), this method of prayer was brought forward by a participant. The Rev. Karen Horst subsequently expanded on this but changed the "A" to Acknowledgment of God, encompassing Adoration of God. As the afternoon went on, it occurred to me that I could adjust this to praying for individuals in the following way:

A—Acknowledgement before God of the person

C—Confession of anything that perturbs, upsets, annoys, angers, etc. me about that person (and of my claiming the right to judge them)

T—Thanksgiving for the good things—the gifts I see in that person

S—Supplication for the needs I am aware of in that person's life, for understanding on my part of that beloved child of God with, if needed, petition for forgiveness in my own attitude towards them

Perhaps this is worth trying as an innovative way of praying for family, friends, or church members. We could use this in daily devotions or, at least in some relevant section, spontaneously during our day as the need arises in our interactions with others. We can only try it and see if there is a satisfying peace that comes with having cared for that person in prayer before our heavenly Father and a greater trust that He is actively caring for them.

June Campbell
President, Barrie Presbyterial

photo: Andrew O'Brien, Borderlinks

Death and Life on the Border

by Colleen McCue

Late in the afternoon, our van pulled to a stop in the middle of the Arizona desert at the foot of a 30-foot flagpole with a simple blue flag at the top and we were met by Paul Fuscini, a volunteer with Humane Borders. The group gathered around three plastic barrels, which in a former life were Coca-Cola syrup containers, painted blue with the word “agua” on the side, fitted with spigots and placed on steel stands above the desert floor.

Paul introduced us to the work of Humane Borders, a Tucson faith-based organization which maintains a network of more than 70 water stations like this one through the Arizona borderlands. They have provided more than 65,000 gallons of life-saving water to migrants who are making a harrowing journey north in search of a better life. The water stations are maintained by hundreds of volunteers who check regularly to ensure the safety of the water and to pick up the trash and collection of personal items left behind by migrants heading north.

Paul told us that at one time he would only find discarded backpacks, caps, T-shirts, gloves, among the personal items left behind, all items that clearly belonged to young men. But now he was finding other, more disturbing items. Then he held up a small, yellow child's shirt. He told us how the previous week he had been checking a remote water station and amidst the usual trash he had found this tiny shirt. He had taken it home and his wife had washed it mistaking it for one of their grandchildren's. It struck me—the shirt did belong to someone's grandchild. Someone's grandchild had taken a deadly journey through the desert.

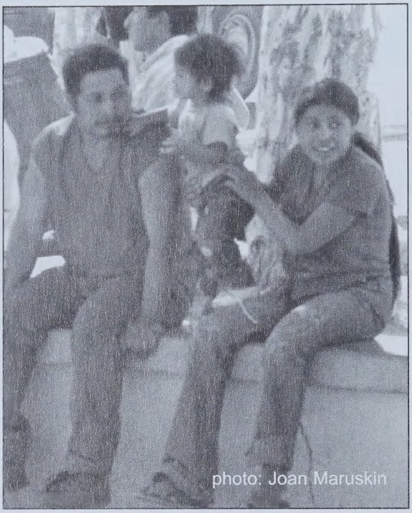


photo: Joan Maruskin

I thought of a young family that I had met earlier in the day, who was preparing to start their desert journey that night and I wondered if they would stop at this water station for a life-saving drink on their arduous journey.

The family was sitting in the town square in Altar, Mexico. Up to 1500 people arrive in Altar on a daily basis as a starting place on their migrant journey north. There is a community centre there run by the Catholic Church that cares for migrants by offering hot meals, shelter, a medical clinic, and a human rights office where people can file complaints if they have been abused along the way.

We had the opportunity to spend some time in the town square and at first glance it was just as you would imagine any town square in Mexico with a cathedral on one side surrounded by little stalls and restaurants. However, a second look revealed some strange things. All of the stalls were selling balaclavas, large water bottles, backpacks, gloves that could withstand barbed wire, baseball caps, and fingernail clippers that could be used to open canned food. The square was lined with vans that were being loaded with people heading to the border.

The square itself was filled with young men waiting. Among the crowds of young men, there was a family, a mother and a father and a young child. We learned that they were going to begin their desert crossing that night. I looked down at their feet, the feet that would carry them across the harsh desert terrain and saw that the woman was only wearing a pair of flimsy flip-flops. I looked at the young child and thought of my niece and nephews and how lucky they are and how lucky I am. We were herded back on to the vans but before we left, one among our group who could speak Spanish told the woman that she could get a pair of sturdy shoes at the migrant centre run by the Catholic Church just around the corner.

My mind was full of questions. Why were so many people risking their lives on a potentially deadly desert crossing only to get to the US and be forced to take what are known as "3-D jobs" in America (dirty, dull, and dangerous)? How bad was it at home if somehow a deadly desert crossing and a life of hard work under cover seemed like the only alternative?

Migration is a survival mechanism. Those who are migrating have been uprooted by forces beyond their control —it could be because of free trade policies which have destroyed the livelihoods of small farmers and entrepreneurs, or because of a dam which has forced them from their land.

Migrants who cross the border like this end up working in garment factories, agriculture, construction, and service industries. They are willing to take jobs that Canadians/ Americans will not do, at wages that Canadians/Americans will not accept, and are highly vulnerable to exploitation, abuse, and danger. Despite the myths and misconceptions about migrants that are perpetuated—that they are "queue-jumpers" out to steal our jobs and take advantage of our welfare system—in truth, the migrant is the embodiment of the treasured ideal of "family values" and a noble work ethic, for migrants represent life-support systems to family members left back home.

As our journey wrapped up and we headed back to the highway under the canopy of a million stars, I was left struggling with what boiled down to one question: Is it appropriate for me to receive all of the benefits of the global economy without any of the responsibility for it?

As I crawled into bed that night my thoughts turned to the family from the town square…where were they on their desert journey…was the child okay...did they have enough water to drink…would they get lost along the way…would they make it…?

PWS&D is supporting No More Deaths, *a coalition of communities and individuals of faith working to end the suffering and deaths of migrants in the Arizona-Sonora borderlands by supporting migrant aid centres, maintaining water stations, convening patrols that search the desert for migrants in need, and advocating on behalf of migrant-related issues.*

In April 2005, Colleen McCue (PWS&D Program Co-ordinator, Finance & Administration, and Refugees), the Reverend Derek Macleod (Minister of Briarwood Presbyterian Church, Montreal and member of the PWS&D Committee), and the Reverend Glynis Williams (Director of Action Réfugiés Montréal) participated in a Borderlinks exposure tour to Arizona and northern Mexico.

Globalization and Migration

Illustration: Rini Templeton

We live in a time of contradictions. Globalization means growing mobility for capital and goods, but increasing restrictions on the movement of people. As free trade and privatization widen the economic divide between North and South, a growing number of migrants face increasingly harsh border controls.

The contradictions breed hostility and prejudice. Migrants from the global South are labelled "economic migrants," "bogus refugees," and even potential "terrorists." 9/11 serves as a pretext for racial profiling and blanket suspicion. In its aftermath, the United States moved immigration functions to a new department of "Homeland Security" and exerted pressure on its neighbours to beef up enforcement. Mexico implemented Plan Sur, militarizing its southern border in order to keep out Central American migrants. At the same time, Canada signed the Smart Border Accord, assigned responsibility for enforcement to a new Canadian Border Services Agency, and increased funding for detention and deportation.

Meanwhile, the migrants continue to come. Driven by war, poverty, and environmental disaster, they seek elsewhere the livelihood denied them at home. Propelled by courage and determination, they defy a world which refuses them the rights that are set out in international covenants but remain absent from their daily lives.

Migration facts

- 175 million migrants live outside their home country.
- Remittances to developing countries total at least $79 billion and exceed levels of official international development assistance.
- Despite recent growth, rates of migration to major receiving countries are lower today than at the turn of the previous century.
- The share of world governments with policies designed to lower immigration grew from 7% in 1976 to 34% in 2003.

World Economic and Social Survey 2004

International refugee law provides protection for those facing political persecution, but not for those fleeing economic or environmental threats to their lives or livelihoods. For those whose experience of suffering and displacement does not fit the refugee definition, there is little choice but to turn to smugglers, or resort to temporary work programs. Illegal or temporary status undermines fragile hopes, exposing migrant workers to exploitation and abuse. With government-funded settlement services largely restricted to those who arrive with permanent status, migrant workers have few places to turn for help. Churches are called to welcome and assist migrants.

Bible Study: And who is my Neighbour?

Read: Luke 10:25–37

Discuss:

1. Who is my neighbour? The question of this parable takes on new urgency in a time of increasing migration. In Canada, we believe that we have a responsibility towards our fellow citizens—our neighbours. We are proud of a health care system that expresses this commitment to each other. *But what happens when newcomers arrive? Are we responsible for their well-being? What does this parable teach us about extending the boundaries of our solidarity?*
2. In this parable, the model for neighbourly relations is not an Israelite, but rather a Samaritan—an outsider. *In what ways do migrants care for our well-being? Do we recognize their contributions to our communities and our country?*
3. "You shall love your neighbour as yourself." *If the migrant is our neighbour, how can we love migrants as we love ourselves? What does that mean in practical terms for individuals, churches, governments?*

Holy God,
You are a God on the move.

You move in the world
and in our lives.
You shape and direct
Creation, and us.

Your people have always been
on the move.
Moses led your people out of
slavery in Egypt.
The Holy Family fled to Egypt
with Jesus to escape the
murderous King Herod.

Today, people continue to move.
War, poverty, oppression and
injustice drive people from
home and country.

We pray that you will move
with today's refugees, forced
migrants, and internally
displaced people.
Comfort and save them.

We pray for all those who
serve those forced to move
in our world.
Hear our prayer
For the sake of your own
uprooted Son, Jesus Christ.

Adapted from John Newbury
© International Catholic
Migration Commission

Seeking Change: Trade and Migrant Labour

The General Agreement on Trade and Services (GATS) came into effect in 1995 as part of the World Trade Organization (WTO). Under GATS, WTO members negotiate on four "modes" of supply. Mode 4 covers the temporary movement of people to provide services in another country. Current Mode 4 commitments facilitate movement of highly skilled personnel, usually within multinational corporations. Less skilled workers—the comparative advantage of developing countries—are currently not included in GATS, which is the only global trade deal to address movement of people. Meanwhile, bilateral agreements which allow caregivers and migrant farm workers to enter Canada fail to protect migrants from exploitation and abuse.

For more information, contact: Tanya Chute Molina, Refugee and Migration Program, tchute@kairoscanada.org, 1-877-403-8933, ext. 252

KAIROS

KAIROS: Canadian Ecumenical Justice Initiatives
129 St Clair West Toronto, ON M4V 1N5
www.kairoscanada.org

Mission Awareness Sunday
Sunday, April 30, 2006

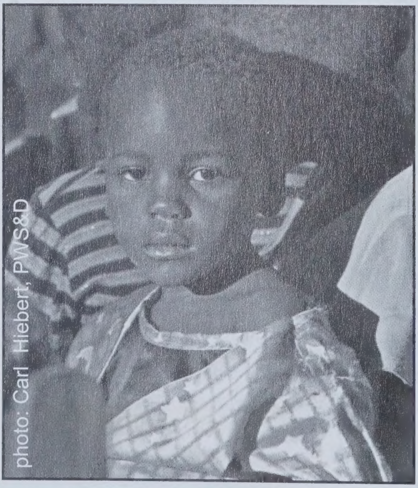


photo: Carl Hiebert, PWS&D

Join churches across Canada in celebration of mission work and mission possibilities.

Theme:
“Take the message out”

This year’s resources have been written by the Rev. Annabelle Wallace

Resources are available on the WMS web site, www.presbyterian.ca/wms or contact Alexis McKeown at 1-800-619-7301

Psalm 23

by Jim Phillips

G	T	S	E	K	R	A	D
O	A	H	V	O	N	R	S
O	B	O	I	D	E	S	E
D	L	U	L	H	E	O	R
N	E	S	P	I	R	I	U
E	G	E	M	H	G	L	T
S	H	E	F	D	I	K	S
S	N	T	N	I	O	N	A
E	C	N	E	S	E	R	P
S	R	E	T	A	W	J	E
T	H	G	I	R	B	M	I
A	K	C	S	D	A	E	L
F	L	U	A	L	O	R	D
F	A	P	A	T	H	C	E
L	W	A	N	T	D	Y	A

***Search in the list above for words that are capitalized below.**

The LORD is my SHEPHERD, I shall not WANT.
He makes me LIE down in GREEN PASTURES;
he leads me beside still WATERS;
he restores my soul. He LEADS me in RIGHT paths
for his name's sake.
Even though I WALK through the DARKEST valley,
I fear no EVIL; for you are with me;
your ROD and your STAFF—they comfort me.
You prepare a TABLE before me
in the PRESENCE of my ENEMIES;
you ANOINT my head with OIL;
my CUP overflows.
Surely GOODNESS and MERCY shall follow me
all the days of my life,
and I shall dwell in the HOUSE of the Lord
my whole life long.

Packing Knitted Goods For Overseas

Presbyterials are now taking responsibility for mailing knitted goods overseas. Many have enquired about the most economical and efficient way of sending these items. This is an attempt to inform you about how our Presbyterial does this task. We recognize our way is not the only way but hopefully you may be able to glean some ideas on how we organize this challenge and have fun doing it!

Kathleen McGillivray of Waterloo-Wellington Presbyterial is our contact person. She has developed an excellent system that completes the task in two hours. We do not send large afghans as they are too heavy—take them to Evangel Hall or a local shelter.

The key is organization. If you would like a diagram and detailed description of Kathleen's system, e-mail her at kathleenmcgillivray@hotmail.com. She has excellent suggestions to pass on.

The size of the box is important in the rate charged. Large boxes like those that hold paper are not economical for international shipping. Postage charges are not only based on the weight but also the size of the box. For the best rate, keep the boxes small and less than 5 lbs. On the declaration, we declare them as "clothing for poor children."

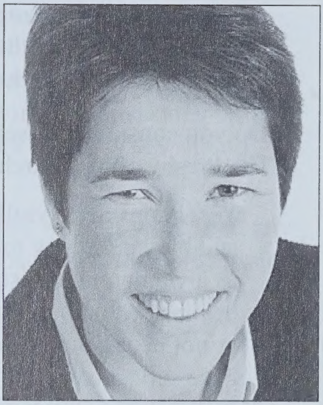
We are becoming more efficient each time we do a shipment. The parcels are arriving and wee lives are being saved. All sizes from newborn to young children are useful.

We are helping to keep children warm and protected from the cold and damp season. We should not expect thank-you notes as they are being received by very busy people. Be assured they are appreciated and everything is being used. One doctor in India said to me: "Thanks for the woollies; it is amazing that they keep coming!" We can keep them coming as the Council Executive at its November meeting agreed to continue to support this important mission program.

The important thing is to be organized and have fun.

Wilma Welsh
President, Waterloo-Wellington Presbyterial

Moderator's Thoughts



by Holly Wilson

The Moderator of The Presbyterian Church in Canada (PCC), the Rev. Jean Morris, took time off from her busy schedule to share her thoughts with *Glad Tidings* readers regarding the following questions:

1. At General Assembly, I noticed that you used a balance of humour and firmness to cope with difficult situations. How have these qualities served you in your role as Moderator?

    I'm glad to hear you thought there was a balance as one without the other, in that context, could spell disaster!

    From my experiences, I appreciate humour and firmness in leaders, so I hope that was the case for commissioners at Assembly. With that many people in a room, trying to focus on very important matters for an extended time, it is necessary for the Moderator to provide clarity regarding the expectations of how we will behave with each other and work together. At times, it required me to be directive and decisive. I think that's the job!

    It's also the role of the Moderator to set the tone for the meeting, and laughter is good for us. It's healthy, it's healing, it helps people relax and relate. Humour is really important in my life and in the relationships I cherish. The theme of the 131st General Assembly, *Claiming the joy of our faith* called for expressions of joy, and I believe the Assembly rose to the challenge. Presbyterians, generally, are witty people!

2. As Moderator, have you ever felt that you were being treated differently because you are a woman?

    I don't think so…other than, from time to time, people comment on my clothes, which I doubt they do also to the men. The two women

Moderators before me, Dr. Linda Bell and Dr. Tamiko Corbett, were both "firsts." Linda was the first woman Moderator, and Tam the first Diaconal Moderator. I know they have paved the way for me!

3. Do you consider yourself a feminist? What challenges have you faced within The Presbyterian Church in Canada as a woman in the Church?

   Yes, I consider myself a feminist. I have experienced overwhelming support and blessing in my ministry. However, there have been challenges for me as a woman in ministry. I think the biggest challenge for me has been dealing with the hurt that comes when my gender is the issue on whether or not people will be open to my ministry. Members of congregations I have served have left when a call was issued to me. Members, even elders, have wanted a male to conduct weddings or funerals for their families. I have experienced sexist remarks and attitudes both within the church and outside it related to my call, and even my style of ministry. People say, "Don't take it personally," but it is who I am as a person at which these things are directed. So it hurts. I experience it less now than I used to. I know that my experience pales in comparison with the painful stories of some of my colleagues in ministry.

4. Assuming you are familiar with the work of the Women's Missionary Society (WMS), do you have any personal reflections or observations that you would like to share regarding the work of the Society or its members?

   As one who grew up in The Presbyterian Church in Canada, I have always been aware of the WMS. I have childhood memories of strong women who were part of WMS groups. They were women of character, and women for whom I had a healthy respect (because they demanded and deserved it), but also women who knew my name and were affectionate and caring toward me and those I loved. That made a positive impression.

   As a minister of the PCC, there have been WMS groups in all of the congregations I have served. My first impressions still hold true. They are women with deep faith commitments who are inclusive and have the Church's well-being at heart. They are people who will not be deterred from the call to be aware of and engaged in a gospel ministry of mission.

   I think the WMS has always known what the rest of the church is waking up to in a new way … the importance of mission in faith development. I sense that our church is embracing mission work with a new vitality these days, and I celebrate that initiative. Many people come to faith or are interested in exploring faith because of a call to mission endeavors both locally and globally. The WMS has known this all along. I think it's unfortunate that the "public face" of the WMS at the congregational level is sometimes relegated to one Sunday a year. The stories of mission and the transforming power of the gospel through the work of the WMS should have a higher profile in the congregation's life.

Many of the women who are part of the community where I work, Bethany Care Society, speak with conviction about the impact that women's mission groups have had on their faith throughout their lives. These women, now in Long Term Care, have served in many denominations who share the vision of the centrality of mission in the ministry of the church.

A final reflection…on a very special occasion in my life, a member of the WMS gave me a WMS pin. It is a gift I treasure.

5. What do you think motivates people to become involved in mission?

I think people are motivated by a hands-on approach to care. Mission means faith in action for many people. We recognize that mission brings a sense of participation in the life of the church beyond that which we can experience personally. Support of mission work requires many people's gifts working together for some greater good, and that is important to people. Mission counters the individualism that is rampant in our society and is often a hindrance to the expression of our faith in Christ. Youth and children tell me all the time that mission work is what makes the church relevant and makes them want to be a part of it. Mission activity enables us to model Jesus who came not to be served, but to serve.

6. Considering your work with Bethany Care Society, do you think Canadian society fails to meet the special needs of seniors?

Long Term Care funding is usually near the bottom of the list of priorities. Where we put our money is usually an indication of our values.

There have been numerous studies (five in Alberta in the last five years), that have explored issues of Canadian seniors and there are common themes which have emerged and have yet to be addressed in any serious way. There is a critical need for more staff in continuing care. We entrust our loved ones to long term care facilities because they need significant help. The current funding does not meet the need. The result is not enough resources, disappointed and discouraged family members who are already anxious about the care of their loved one, and very overworked staff. It is critical that resources are available to attend to the emotional and spiritual life of residents, as well as their physical needs. Money is one resource, but volunteers is another. I never cease to be surprised by the faithful men and women who come to our facilities and who have been active members and leaders in their congregations all their lives, but no one from their church family ever contacts them.

As Christians, called to be present with those who are most vulnerable in our society, we need to be advocates for better public policy for seniors' issues, but we also need to respond to the primary spiritual need of seniors—belonging. It's not easy to be with people who are frail, and who may have dementia, but they belong to God and therefore they belong to us and need to know they are a beloved part of the faith community. The signs of this belonging can come through local congregations.

There is a growing recognition of abuse and discrimination of seniors. This is an area in which the church should be active. Seniors are vulnerable in many areas of society and they need people and places that are safe, and free from attitudes and actions which oppress them. The church can respond to the needs of Canadian seniors through awareness of the issues, advocacy in areas of government policy and practice, and through faithful pastoral care.

7. Do you believe that ecumenical relationships are important for The Presbyterian Church to nurture? What about inter-faith dialogue?

Absolutely, and absolutely. On the first part of the question, being Presbyterian means being ecumenical. We understand ourselves to be part of the one, holy, catholic and apostolic church—so relationships with other Christian denominations is part of our identity as Reformed Christians.

On part two of the question, we live in a multi-faith world and many of us live in multi-faith neighbourhoods. Jesus' call to love our neighbours as ourselves means learning about what is important to the faith of our neighbours, and seeking to understand the differences and the shared aspects of our faith.

I am involved in a Christian-Muslim dialogue in Calgary and I feel privileged to be a part of the group. I have learned so much about Islam and have been able to share my Christian faith in that context. Inter-faith dialogue has strengthened my faith.

8. You mentioned that you are passionate about non-parish ministries. Can you give an example of the types of ministries that you are referring to and why you are fervent about them?

I'm passionate about this because I believe that non-parish ministries are one of the ways in which the church is in the world. I believe that as Christians we are called to live our faith in the world. Examples are chaplaincies—university, hospital, military, prison, long term care, etc. Chaplains represent the ministry of Christ available and present in a context beyond a congregation. Other examples of non-parish ministries are our national staff at 50 Wynford Drive, seminary faculty, directors or staff of urban missions, ecumenical coalition staff, and many of our missionaries who are in non-parish-based ministries.

The other reason I'm so passionate about them is that they are often forgotten. I speak from personal experience! If you're not a minister in a congregation, you don't fit the mould of ministry in the PCC. Non-parish-based workers in our denomination often feel left out of presbyteries, many feel that their ministries are not valued, many feel that we are treated as "second class" colleagues in ministry. When I first began my ministry in chaplaincy, people would say to me, "We're so sorry to hear you've left the ministry." We need to expand our understanding of ministry!!!

9. What have you learned about yourself this past year?

- It is hard for me to write articles for magazines!
- I am impatient with church meetings (not a good thing when you're the Moderator).
- I can trust my intuition about how I best fulfill the office of Moderator.
- I have less energy than I used to.
- Flying isn't so bad after all.
- I'll be able to answer this question more fully once I'm finished this call.

10. How do you cope with stress? What do you do for yourself in this regard?

Sometimes I don't cope very well. I try to be in touch with people who ground me and who know me well enough to help me sort out the cause of my stress. I am very grateful to have a number of these people in my life. My husband Matthew is always the reality check I need and my greatest resource for stress management. My sisters, Mary and Jo, give me lots of

continued on page 30

Behind Every Successful Man...

by Lois Klempa

"Look to Abraham your father and to Sarah who bore you." (Isaiah 51:2)

From our earliest days in church school we were taught about the great men in the Old Testament—Abraham, Isaac, and Jacob—our forefathers in the faith. We still hear about them today but every once in a while they are linked with their wives—Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel. However, this is often considered a nod to feminism or an attempt to be politically correct, and more often than not it is greeted with a patronizing smile. But perhaps that attitude could change with a more careful look at what the Bible actually says about these women. Let's have a look.

SARAH

The first thing we learn about Sarah is that she was barren. Sarah was barren, Rebecca was barren. Rachel was barren. Hannah was barren and Elizabeth in the New Testament was also barren. In a society where a woman's status depended almost entirely on her ability to bear sons, to be barren was the worst shame that could befall a woman. Remember Rachel's desperate cry to Jacob: "Give me children, or I shall die!" (Genesis 30:1) and Hannah's to God: "O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child." (1 Samuel 1:11) And God opened their wombs. The writers of the Bible have taken this "shameful condition" and used it to show God's power. With God all things are possible. The barren woman who conceives is a sign of God's grace and power.

When God makes a covenant with Abraham in Genesis 17, it is interesting to note that almost everything that is said to Abraham has a parallel with Sarah.

"No longer shall your name be Abram."

"You shall not call her name Sarai."

"For I have made you the father of a multitude of nations."

"She shall be the mother of nations."

"Kings shall come forth from you."
"Kings of peoples shall come from her."

The passage goes on to say that when God told Abraham Sarah would have a son he fell on his face and laughed, because the fact was he was 100 years old and Sarah 90. God must be joking! Abraham then offers a better solution. Why not let his son Ishmael be the one with whom God establishes a covenant? But God says no. God will establish a covenant with Isaac whom Sarah shall bear. It took a great deal of faith for Abraham to believe that God could keep this promise but it took even more faith on the part of Sarah, for, as the Revised Standard Version so delicately puts it, "It had ceased to be with Sarah after the manner of women." (Gen.18:11)

In Galatians 4:22–26, Paul uses the allegory of Hagar, the slave woman and Sarah, the free woman to represent two covenants. Hagar's son, Ishmael, was born after the flesh and represents the law, while Isaac, Sarah's son, was a child of promise. It is Sarah's son, Isaac, who represents the Gospel of God's grace.

REBEKAH (Rebecca)

Then there is Rebekah, the mother of Jacob and Esau. We have probably all heard sermons about Rebekah's motherly favouritism for her son Jacob and of her deceitfulness in tricking Isaac into believing he was giving his blessing to Esau, his first born son, when Rebekah already had arranged for Jacob to "steal the blessing."

In a Lenten meditation that appeared in *The Presbyterian Outlook*, March 2, 1998, William R. Leety light heartedly dismisses Rebekah as "a Martha Stewart type" who used "her culinary art to advance her motherly preference for son Jacob over twin Esau." Actually, it was while Jacob and Esau were struggling in Rebekah's womb that she went directly to God to ask what was going on. And it was to Rebekah that God confided that Jacob, although second born, would be the heir. (Genesis 25:22–23) It seems quite clear that it was because Rebekah knew this, and Isaac obviously did not, that she tricked Isaac into giving the blessing to Jacob, God's chosen one. To his dying day, Isaac did not know that Jacob was the child of promise. Motherly preference? What about God's preference? Paul has something to say about this too: "For this is what the promise said, 'About this time I will return and Sarah shall have a son.' Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac. Even before they had been born or had done anything good or bad (so that God's purpose of election might continue, not by works but by his call) she was told, 'The elder shall serve the younger.' As it is written, 'I have loved Jacob, but I have hated Esau.'" (Romans 9:9–13)

continued on page 46

An Easter Worship Service

by the Rev. Angela J. Cluney

(Leaders: The service supplies can be purchased at reasonable prices at Dollar stores or craft shops. Supplies needed: bags of smooth stones, black permanent markers, and pillar candles in purple, green, and white, matches, a purple cloth, and a cross that can be placed on a table. Prepare for one stone for each person attending the worship service.)

As the congregation enters the worship space, greet them each with a smooth stone and worship sheet. Markers can be distributed among the seats for use in the service. They may sit in a circle if at all possible so that they can look at each other during the service. The three candles can be set up in a circle formation at the centre of the worship space if in a circle or the front chancel area if in rows of seats. The cross should be set up near the candle formation on the purple cloth. The candles can be placed on the purple cloth as well to keep everything centred.

As the congregation enters play Hymn #229 "Jesu, Jesu, fill us with your love" softly.

Call to Worship:

Leader: We come together to remember the gift of Jesus in our lives.

All: We remember the sacrifices Jesus made so that we may live.

Leader: We come to celebrate his journey for us with thanksgiving and praise.

All: Let us worship together in reflection and joy.

Hymn #746 "What a friend we have in Jesus" (The Book of Praise, 1997)

Opening Prayer: God of all journeys;
We come to you this day on our own journey,
filled with awe for all that we have,
cherishing what we have been given,
understanding what Jesus, our Lord has done for each of us.
Thanks to him, we may live as we do,
freely, full of hope and reassurance.
We offer to you our hearts filled with graciousness,
open to your Spirit and your journey for us. Amen.

Responsive Psalm: Psalm 25: 1–22: Prayer for Guidance and Deliverance (The Book of Psalms, 1995 or NRSV)

Scripture Reading: Mark 11: 1–11: Jesus' Triumphal Entry into Jerusalem (NRSV)

Lighting the Candle of the Journey (green candle):
All: We light this candle to remember the journey Jesus made for us on his donkey that fateful day. Amen! (The candle is lit.)

Hymn #233 "Were you there" (The Book of Praise, 1997)

Scripture Reading: Mark 15: 21–32: The Crucifixion of Jesus (NRSV)

Lighting the Candle of Remembrance (purple candle):
All: We light this candle remembering the sacrifice and pain Jesus suffered so that we may live. Amen! (The candle is lit.)

Hymn #206 "Jesus, remember me" (The Book of Praise, 1997)
During the singing of the hymn, invite the congregation to write a word on the stone representing something they wish to thank Jesus for that they have been blessed with through his sacrifice. For example: family. The stone will be gathered later on in the service and given to another congregation member so you may wish to preface the congregation that it will be shared with another. The hymn can be sung repeatedly or played instrumentally.

Scripture Reading: Mark 15:42–47: The Burial of Jesus (NRSV)

Time of Reflection: Invite a time of mediation, asking the congregation to imagine what it would have been like to be present for this moment in Jesus' journey. An instrumental piece can be played here or there could be silence.

Hymn #250 "I danced in the morning / Lord of the dance" (The Book of Praise, 1997)
During the singing of the hymn, invite the congregation to place their stones around the cross on the purple cloth.

Scripture Reading: Mark 16:1–8: The Resurrection of Jesus (NRSV)

Lighting the Candle of Life (white candle):

All: We rejoice in the life of our resurrected Lord Jesus Christ, our Saviour, who moved away the stone so that we may believe again. Amen! (The candle is lit.)

Closing Prayer: God of wonder and amazement;
united we pray, thankful for Jesus Christ, our Lord,
who journeyed, who suffered,
who died so that we may live.
We remember the joy,
the surprise of his resurrection
as we relive it today in our hearts and minds.
With glory and honour, we shout praise for all our gifts,
our blessings we have placed upon the cross of our Saviour
on our stones from our own journeys.
We pray today for continued peace,
hope, joy, and love for all people.
In Jesus' name, we pray, Amen!

The Stones of Blessing:

The congregation is asked to please gather a stone from the cross area during their exit from the worship service area. The stone they will take home will bear the blessing another received from the journey of Jesus. Together, we are united in the blessings of God Almighty around us. The congregation is invited to keep the stone to remember not only the blessings we each have received on our journey of life but to recall the life of Jesus as he pushed away the dark and let the light shine.

Hymn #324 "Great is thy faithfulness" (The Book of Praise, 1997)

Blessing: Now may the journey you walk be filled with joy from the Father, peace from the Son, and the hope of the Holy Spirit now and forevermore. Amen.

Threefold Amen

Hymn #27 "As the deer" is played softly as the congregation gathers their stones of blessing and departs on their journey.

The Rev. Angela J. Cluney is the Associate Minister of Christian Education at Leaside Presbyterian Church in Toronto. She comes from Pictou County, Nova Scotia where she was a member of the Atlantic Mission Society.

Readers Write

Dear Editor:

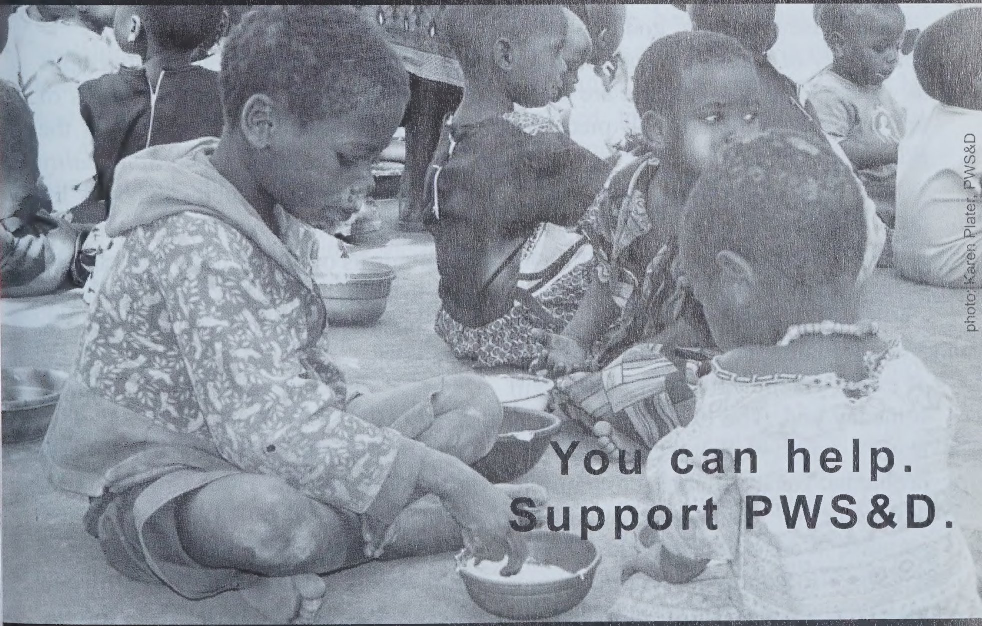
Thank you for the November/December audiocassette tape of *Glad Tidings*. It was the best tape with the most exciting news of the work of the Society. May God bless you in all your endeavours.

Sincerely,
J. C. Laird
Kincardine, Ontario

Editor's note: For the visually impaired, *Glad Tidings* is available on audiocassette tape or large print. The cost is the same as the regular edition. Please contact Circulation Manager Katherine Allen for details.

Not Forgotten

PWS&D is working with partners in Malawi to get essential food to vulnerable families during the current food crisis.


You can help.
Support PWS&D.
photo: Karen Plater, PWS&D

Presbyterian World Service & Development
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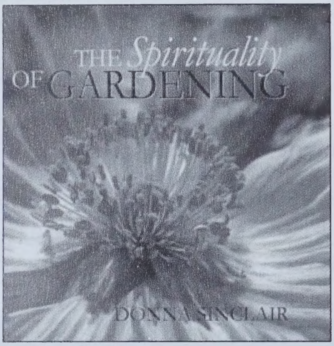
***The Spirituality of Gardening* by Donna Sinclair, Northstone Publishing, $41.95**



Anyone who has enjoyed the grace and beauty of a peaceful moment in a garden will appreciate Donna Sinclair's latest book, *The Spirituality of Gardening*.

Capturing the essence of what it means to be a gardener and asking why we strive to perfect these personal oases, Sinclair explores gardening as connection, balance, memory, healing, hope, spiritual practice, and resistance.

She discusses the goodness and spirituality of gardens, suggesting that as we create our gardens, we are trying to re-create our own small pieces of Eden on Earth.

As a gardener, Sinclair draws on the advice taken from Jeremiah 29:4–7: "Build houses and live in them; plant gardens and eat what they produce."

She says we make our homes where we are, but we all live in a state of exile, which God has promised will someday end. The exile we live in is from a world without environmental problems. We are all trying to return to that home, so we try to create a little paradise in our own backyards.

She also points out that gardening makes us feel better—physically, emotionally, and spiritually. It is good exercise, gives us time to think and plan, and surrounds us with the silence and beauty of nature.

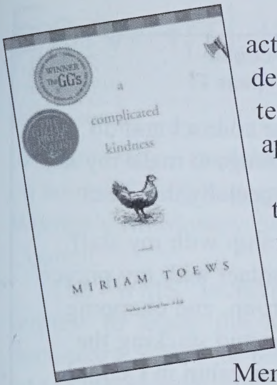
While Sinclair says gardening will benefit our overall well-being, she does not claim it is enough to complete our spiritual wellness, emphasizing there are times when we need a faith community and that all gardeners have a responsibility to open their hearts, welcome and love those in need, and form a community of friends who love the Earth.

Full of enthralling photographs and inspirational verses and words of wisdom, as well as a timeline of the history of gardening, *The Spirituality of Gardening* is an interesting book for gardeners and non-gardeners alike. It reminds us of our relationship with the Earth and the one who created it, calling on us to remember our positions as stewards.

Mary Simmons

***A Complicated Kindness* by Miriam Toews, Random House of Canada, $18.95**

Kindness, one would think, should not be complicated, but Miriam Toews, with an unerring eye for the absurd, draws us into a world where



acts of kindness destroy lives and tear families apart.

The narrative unfolds in the emptiness of southern Manitoba, in an isolated Mennonite town, known as the East Village. The community precariously balances between its pioneer foundations and the reality of the modern world. On the one hand, there is the present day East Village, with its televisions, railway station, drugs, sex, and rock'n'roll. Barely yards away is the old village, a tourist-centred re-enactment of the original Mennonite way of life, complete with slaughtered pigs, wholesome living, and unquestioning faith—though no-one actually lives there.

Against this backdrop, we meet Nomi Nickel, our 16-year-old heroine, struggling to reconcile her need to belong in the only community she has ever known, with the reality that this community, rife with fundamentalist hypocrisy, has torn her family asunder. With a dry wit, Nomi introduces us to what at first appear, of necessity, to be caricatures, too shallow, pathetic, and hopeless to be real people. Meet Ray, Nomi's father, a man who cannot stand up against a community that has cost him his wife and daughter and copes by painting watercolors in the basement. Or Nomi's friend Lydia, who is in hospital with an undiagnosed illness since "parts of her body keep breaking down." Consider Bert's grandpa, exiled to the garden shed, being brought his food in a margarine container, after having being excommunicated from the church for being sick. Or Nomi's uncle, a.k.a. the Mouth, the pastoral leader of this isolated community, who is fond of visiting damnation on all, especially family members. Each person you encounter is individually unique, idiosyncratic to the extreme, and at the same time all seeking the same end, to belong, to have hope in the future, and to be loved. As the narrative builds, the characters take on a depth and complexity which has the reader identifying and sympathizing with them, understanding how they might have become what they are. Then, with a degree of alarm, there is the realization that they may not be confined to a work of fiction, but could, quite possibly, be people you know.

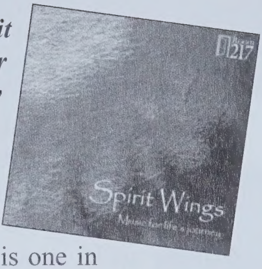
And, therein lies the greatness of Toews writing. According to the Toronto Star, "She seduces the reader with her tenderness, astute observation, and piquant humour. But then she turns the laughs she has engendered in the reader, like a knife."

Darkly funny and achingly sad, *A Complicated Kindness* is not a book you will forget easily, nor, I doubt, be satisfied with reading only once.

Dawn Porter

(Warning: some of the language used in the book may be considered offensive.)

Room 217: Spirit Wings: Music for Life's Journey by Bev Foster, Strongheart Inc., 2005



Spirit Wings is one in a series of contemplative CDs created for the purpose of bringing comfort to those facing profound challenges along life's journey. Musician Bev Foster was inspired to create this series by her own life experiences. In fact, the series title, *Room 217*, is named after the room where Foster's father died. The music combines traditional with more contemporary selections. On track 4, Foster tenderly reads the well-known poem "Footprints." Other selections on the CD include "Precious Lord, Take My Hand" and "Wind Beneath My Wings." *Spirit Wings* is very relaxing and touching to listen to. It may provide strength for those with a life-threatening illness or with complex care needs. It may also provide calm for anyone facing stressful times in his/her life. *Spirit Wings* and the other two CDs in the series, *Gentle Waters* and *Celtic Whisperings*, are available for purchase from the web site at www.room217.ca or at major music and book stores across Canada.

Moderator's Thoughts

continued from page 21

good, wise counsel and do amazing things to make my life easier—especially this year.

Daily worship with my staff, regular contact with my prayer support group, and chopping down trees and stacking the wood at our cabin in Central Alberta, is my best "coping combo." Sleep and words of encouragement are very healing for me.

11. Is there anything else you would like to add?

Thank you to all the members of the WMS who have sent greetings and words of support my way. I know there are many across the church who pray often for me, and for Matthew. We are very grateful and feel upheld by the prayers of our sisters and brothers in Christ.

On behalf of Glad Tidings *and the Women's Missionary Society, I would like to thank Jean for her time and wish her God's blessings as she continues to serve in her important role as Moderator.*

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Forward in Faith

In "Forward in Faith," it is my plan to share, when available, background on some of the grants approved by the Women's Missionary Society (WMS) Council.

The WMS received a special request to assist the Masihi Higher Secondary School in Ratlam, India to add to their school a library and a computer lab. This is in response to new government regulations.

It is important for the students to learn how to use a library to research projects. Also, in this modern world, students must know how to use a computer or they will have a difficult time finding work after graduation. The WMS is being given the privilege of helping this school in these two areas with a grant for $2,500 plus a special legacy from the Robertson Auxiliary WMS in Milton, Ontario in memory of a member of their group who was a retired teacher.

The Masihi Higher Secondary School was established in 1889 by Canadian Presbyterian Missionaries. Until 1945 all the principals were PCC/WMS missionaries but since 1946 Indian nationals have been made principals. In 1969 the school received its official registration from the government that upgraded it to a secondary school. According to government rules, they were only permitted to have up to the 11th grade. Recently, the school has been upgraded to have grade 12. Many of the students are non-Christian and this is an opportunity to share the gospel with them.

This school receives no financial assistance from outside, so it often struggles to keep the school running from day to day. This little extra project is very encouraging to the principal and teachers. The principal is Anugrah Tezlo. She has requested that we pass along to the WMS their appreciation and their Christian love and greetings for the New Year.

Wilma Welsh, Treasurer

Presbyterial Givings for 2005: $669,290

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Denise Van Wissen
Nicaragua

September 2005

Today at the office we were only an hour into the work day when the electricity went off. We knew there was going to be cuts but supposedly they weren't to start until next week, and the public was to be informed of the rationing schedule. Computer work was set aside and we all trooped outside with piles of paper work, in search of more light and less heat. It wasn't until 3 p.m.—6 hours later!—that the electricity finally returned.

Later in the evening, my neighbour said that not only had the light been off all day in our neighbourhood, too, but that there'd been no water at all. (It usually goes off every day in the late afternoon or evening until early the next morning and often all day on Sundays.) The news reports that night only confirmed that the rationing was going ahead.

I can barely remember the last time we had such severe rationing. When I first came to Nicaragua in 1992, it was just one of many inconveniences to get used to (like difficulties when making phone calls). However, Nicaragua's infrastructure has greatly improved in the meantime, so this really feels like a major step backward.

Walking into a bank here is like entering a cold storage room, but this was not the case today, since a few electric fans were trying to do the job of the air conditioning. As folks in line fanned themselves, they agreed when a man commented, "So now we're really in crisis."

A week later, we found ourselves in the midst of yet another public transport strike (the last one occurred just a few months ago). The root of this problem, like that of the electricity situation, is the energy crisis. With skyrocketing gas prices, buses can't continue to charge only three *córdobas* (Cdn $0.20). For the several days that the strike lasted, people were forced to pay at least double that to risk their lives standing like cattle in the back of over-crowded pick-up trucks, which always appear on the streets to *take advantage of* the situation. The only other transport option is to pay inflated taxi rates, which isn't much safer, since the buses are left to line major streets with their easily-provoked drivers standing guard.

The solutions to the electricity cuts and the transport strike were merely band-aids, expensive ones at that. Feeling the pressure from all sectors to get the power back on *pronto*, the government bailed out UNION FENOSA, the Spanish outfit that bought the electricity company when it was privatized several years ago. The transport co-operatives were given another subsidy—the second one this year.

Alan and Rosalie Howard
India

Where could you enjoy Handel's *Water Music* live, a witty Irish monologue, an American rock song, Hindi music, a recitation of "The Cremation of Sam McGee," Finnish carols, and a Swedish Santa Lucia celebration all in one event? At the Woodstock staff Christmas banquet, of course! After a couple of super-busy weeks, the Woodstock children have now gone home, leaving an unusually quiet campus, and we are enjoying some time to relax and socialize with our great co-workers.

The first get-together was the above mentioned evening which also included a delicious candlelight dinner. Since the theme was *Northern Lights*, the dining hall was decorated with twinkling Christmas lights, myriads of candles, shimmering cascades of light fabrics, floor-to-ceiling "icicles," and Rosalie created a slide show of spectacular aurora borealis photos found on the Internet to play continuously in the background.

During the final weeks of the semester, the students (and therefore staff!) were up early morning after morning rehearsing for concerts and Christmas presentations. They spent evenings studying for exams and finishing assignments, planning and preparing for the middle school dinner and dance, making gifts for their "mortals" and packing in readiness for the holidays. The grade 8's also travelled three hours by bus to the controversial Tehri hydro-electric dam to see the remains of the city, now almost entirely submerged. On the weekends, we attended several excellent performances by the student orchestras, bands, and choirs. Our final chapel of the year was a Festival of Nine Lessons and Carols with students from the elementary, middle, and high schools doing the Scripture readings in English, Nepali, and Korean. There was also a massed choir of 85 children and staff singing and leading the carols. It was awesome!

This past weekend, we concentrated on helping the kids sort and organize their belongings. Alan put the final touches to "The Ridge-Ridge Review," a newsletter featuring articles by students as well as important policy and procedure items, and then got it photocopied, collated, folded, and distributed to our boarders. He also burned a CD

Overseas Staff Birthdays

June
5 - Murray Garvin, Taiwan
15 - Marion Barclay-MacKay, Ghana
23 - Linda Shaw, Guyana
July
20 - Alan Howard, India
22 - Makram Barsoum, Cyprus

of photos taken throughout the semester for each student in middle school—a process requiring several late nights!!

Tuesday was the last day of classes and, in the evening, our "dorm party." On Wednesday, final assemblies were held at school, some parents arrived to collect their children and their belongings, and we herded the rest onto seven buses, which would transport them to the train station in Dehra Dun. We chaperoned the "Going Down Party" this year, that is, we accompanied the majority of Woodstock students to Delhi, and got them onto the final leg of their journey home. We arrived at our hotel around midnight, and then took the kids in groups according to their flights to the appropriate airport, making several trips back and forth. Needless to say, having been on duty in dorms since early Wednesday morning, we were exhausted. But you can't go to Delhi and not shop! So after a quick trip to a near-by market, we commenced the eight-hour journey back to Mussoorie.

Just before signing off, we'd like to share with you a couple of items for Thanksgiving: Our Open House raised almost 18,000 rupees (Cdn $450) to pay for the first in a series of operations needed by a poor Nepali girl who was burned and crippled in a fire; and we received permission from our Ontario school board to take a fourth year's leave of absence, and are therefore able to stay here at Woodstock another year. We so much appreciate your thoughts, prayers, cards, and e-mails of encouragement over this past semester—and over the past two and a half years!

Brian Johnston
Protestant Theological Seminary
Cluj, Romania

Last evening, another successful opera gala was held in the Protestant Theological Seminary in Cluj, Romania. I am grateful to International Ministries who continue to sponsor my work here and to various congregations and members who contribute to my ongoing mission work.

Usually this gala is organized in mid November. Our institute has undergone major renovations this fall and whenever I looked in the sanctuary in November I couldn't believe it would be in any condition to support hosting a concert and I had more or less put off the idea until the New Year. However, it was promised the work would be finished by the end of November but I waited until then before actually going ahead with the planning which left less than two weeks to arrange the program.

My students encouraged me to keep my faith and emphasized how important this project was for the students and the community.

In the latter part of October, Peter, my pianist was involved in a serious accident while riding his bicycle.

When I visited him in the hospital and saw his situation I couldn't believe that he would be in any condition to play in a possible concert. However, due to his strong faith and passion for what he is doing he made a remarkable recovery and played beautifully.

Just before that time, Kati, my soprano soloist, who has often performed for our Canadian guests was diagnosed with tuberculosis. We were all quite worried and the doctors were not at all certain when it would be possible for her to sing again. One week ago, she returned to Cluj and a few days before the concert she asked if she could sing. I kept a space for her but knew that she shouldn't be pushed. One day before the concert she seemed to suddenly regain her strength and we decided to take a chance. She sang magnificently and the audience was not aware of her recent illness.

We had the largest audience ever who enthusiastically showed their appreciation for all the artists and choir. One piece involved the soprano and the male choir. The finale, a religious text "Spirit Immortal" from Verdi's "Attila," combined three soloists with a mixed choir—the women involved were theological students or students in the religious faculty and a few members from a local congregation. The concert was videotaped and many Canadian supporters have already requested a copy.

May God be praised for all these blessings! Thank you for your prayers!

Kenneth Kim
Guatemala

News from Guatemala, The School of Hope: Francisco Coll

Since its creation just over 10 years ago, The Presbyterian Church in Canada has been involved in the growth and development of the Francisco Coll School located in the garbage dump in the heart of Guatemala City.

The Francisco Coll School has a reason to celebrate with the addition of two new classrooms as well as a room for the school counsellor/psychologist. On the next page, you can see the new part in the photo—it is the unpainted part of the school. The inside, however, has been painted and the colours are the same as the rest of the school, originally painted by the group from West Vancouver Presbyterian Church. It's been two years and only touch-ups have been necessary as the oil seems to be holding better than the latex used in the previous years.

The two students in soccer uniforms are recent scholarship recipients of a soccer school program. They are Wellington Elias Reynoso and Edwin Estuardo Catalan who are sixth grade graduates this year. The school is always looking for alternative programs for the graduates and this will be a new experience. They will be provided with the necessary equipment and bus fare to attend soccer school.

The addition to the Francisco Coll School

Apparently they are very good and promising players. Perhaps they'll be the first to break the local professional ranks from the dump!

The three students in the following picture (opposite page) are Marlon, Rony, and Cristian. They too are grade 6 students who will be graduating shortly. They will be attending middle school thanks to the support of Canadian Presbyterians who've contributed to the scholarship fund. Marlon is the boy in the black shirt. Sister Alba described to me that the fact that Marlon has made it to grade 6 and continues to show academic promise is a small miracle. This boy probably witnessed his grandmother being raped and then killed. He himself was thrown out naked from the house where neighbours found him unconscious. Only a few years later he was with his father in front of their home when several men approached. Guns were drawn and shots were heard. His next memory is being covered in his father's blood. His father was a crack junkie and a small time dealer. Nonetheless, he was known as an affectionate father to his children and also as someone who did what he could to help them despite his drug dependency. His death deeply affected Marlon. Marlon has demonstrated flashes of anger but Sister Alba is hopeful that by giving him an alternative to the violent world he has experienced he can find happiness and a better future. He apparently likes to study nature, plants, and animals. By going to middle school he has a chance of avoiding the trap his father fell into as a junkie.

There are currently 23 students in the scholarship program. With

Wellington Elias Reynoso and Edwin Estuardo Catalan

Marlon, Rony, and Cristian

Marlon, Rony, and Cristian there will be a total of 26. Ingrid is 18 years old and she was 15 when she graduated from grade 6. She ended up becoming pregnant and only then did she realize the importance of studying to have a better life. She is now a scholarship recipient hoping to continue into high school. There are two students graduating from high school this year. They are waiting to hear whether they'll be admitted into university. They are hopeful. Ricardo and Evelyn graduated from high school two years ago. Both are now working full-time, helping to support their families and are rare examples of role models in a place more commonly known for its violence, ugliness, and despair.

For the 2005 school year, 280 students were enrolled at Francisco Coll. It's a remarkable leap from the 30 or 40 it could first muster when it opened up ten years ago. There are two classes each of grade 1 and grade 2, followed by one of each up to grade 6. Support from generous Canadian Presbyterians funds 45 per cent of the annual operating budget of the school. This support provides some staff salaries, the bulk of teaching materials, and a portion of the daily snack provided to the students. The scholarship fund to support students beyond grade 6 is entirely funded by Canadian Presbyterians. Sister Alba points out the vital role of Canadian Presbyterian support. Without this support, the school could not have developed to where it is today and would certainly not be able to provide continuing support for promising students beyond the grade 6 level. Thanks to all who have given both resources and time to this ministry. Without you and those of your congregation the hope and light this school offers would not be possible.

In the Society

Presbyterial

On October 13, members of the **Bruce and Grey** Presbyterial held their fall rally in St. Andrew's Church in Allenford, Ontario. President Alice Poland opened the session with prayer and the Rev. Henry Sikkema and Bernice Gowan welcomed everyone to the church.

The report of the Gladys Simms children's rally held on May 14 at Swinton Park noted that 52 children enjoyed an active program of games and crafts.

Knitting project items—pneumonia vests, caps, and baby blankets—were also on display. The Owen Sound group has the responsibility of storing the knitted articles. Their members package them for sending to the Bhil field in India and to Malawi. There was a collection box specifically for the mailing expenses.

Following lunch, the meeting reconvened with a rousing hymn-sing. Linda Kingwell played the guitar and Bernice Gowan played the piano.

Bev Wilkins, who is the congregational visiting nurse at St. Andrew's in Owen Sound, was the guest speaker. Bev is a graduate of Western University in nursing with additional seminars in naturopathy, reflexology, and related sciences. Her soft, clear voice, attitude of humility, and keen sense of humour are sure to lull the hypersensitive as well as rouse the sad and depressed. During the discourse, she demonstrated simple massage techniques to relieve tension and promote relaxation.

Our closing hymn, "The clay-stained hands of love," was a most appropriate ending.

Eva Metler

On October 29, the women of **Edmonton-Peace River** Presbyterial gathered at First Church in Edmonton to hear Marg Befus' report on her trip to Japan. She enthralled us by speaking about the WMS exchange visit with the women of the Korean Christian Church in Japan. Her pictures conveyed the kindness of their hosts, the places visited, and the faith experiences shared.

It was also a great day to meet our new Director of Regional Ministries, the Rev. Dianne Ollerenshaw. Having a strong background with Presbyterian World Service & Development (PWS&D), 18 years congregational experience in Calgary, as well as a keen interest in mission, we feel blessed to have Dianne take over regional staff duties.

Through her lively presentation, we travelled to India where Dianne represented PWS&D in 2004. Dianne has previously been to Africa and commented on how AIDS is now spreading rapidly in India. She stressed the need for education to heal the body and the soul.

continued on page 40

Bridging Generation Gaps
Crieff Hills, September 17, 2005

The day started off cloudy but cleared up to be a lovely fall day. WMS President Margaret McGillivray welcomed us and introduced staff members from Wynford Drive—Executive Director Sarah Kim and Program and Marketing Co-ordinator Alexis Dimson, who led the workshop. Margaret led us in prayer and then had a brief devotion regarding "How do we find God?" Some of the ways included: find a quiet place, open your mind, and focus on God.

Alexis explained the concept behind the "Bridging Generation Gaps" gathering and then had everyone break into groups for a Bible study using the story of Ruth and Naomi. It was an interesting study with the different age groups bringing their own perspectives and viewing the story from different frames of reference. We then had a group discussion attempting to answer the question: "What does this have to say to us in our own lives today?"

We were asked to fill out cards relating to our own age group and to recall what pivotal events have impacted our lives between the ages of 13 to 22. It was an effective exercise, sharing different perspectives from various age groups.

When we broke for lunch, we walked over to the dining hall which is situated in an old stone schoolhouse. During lunch, the director of Crieff, Lawrence Pentelow, told us how the property was acquired and what facilities are available to groups or private families. He invited us to take a tour of the area after lunch. Those of us who could walk did so and the others were driven around. There are seven or eight houses nestled in the trees that afford accommodations for different-sized groups. These buildings are very attractive and are in such a lovely, woodsy setting that is so conducive to fostering spiritual growth.

When we reconvened, Alexis had the various age groups share their experiences of their church life. The names given the groups seemed appropriate. "Strivers" was the name given to the group made up of people born in the early 1900s, who were impacted by the Great Depression and World War II. The "Challengers" were people born between 1932 and 1954 who had been affected by the end of the war and social change. The "Calculators" were impacted by environmental concerns and job scarcity and were born between 1955 and 1975. The last group, born after 1975, was called the "Echo Generation." This generation sets shorter term goals and seeks answers.

We had a nutrition break and upon returning, we talked about what the future of the WMS might be like, what our vision might be, and how to achieve it.

After a thoroughly interesting and inspiring day, we headed for home. On the way, we discussed what a great job Alexis had done in chairing the meeting. We also agreed that we feel *Glad Tidings* has a great new look under the leadership of Holly Wilson. How fortunate we are to have these vibrant, young women promoting the WMS! We are also very fortunate for the senior members, who are the backbone of our organization.

Shirley Huckins

Some women of the Edmonton-Peace River Presbyterial and their guests

In the Society
continued from page 38

The weather was good, the speakers uplifting, and the fellowship was excellent. We look forward to exciting times ahead with Dianne and give thanks for the part the WMS plays in spreading the gospel.

Millie Freeman

The **Glengarry** Presbyterial held two rallies in 2005 both of which were well attended.

The spring rally was on May 27 at Knox Church in Vankleek Hill, Ontario. The theme of the meeting was *Living in a Broken World* and opened with a prayer led by Margaret Ferguson, vice-president.

The guest speaker was Mackie Robertson, a representative for the Canadian Foodgrains Bank. Mr. Robertson described the area and conditions in parts of Bangladesh where he visited and supervised food distribution on behalf of the Foodgrains Bank organization. He also showed slides of his journey.

The fall rally, held on October 28 at St. Andrew's Church in Avonmore, Ontario, was led by President Joyce Bender. The meeting's theme was *To Everything There is a Season* (Ecclesiastes 3.1) and members of the St. Luke's-Knox group led the worship service.

The Rev. Mark Bourgon conveyed greetings on behalf of the Seaway-Glengarry Presbytery and Margaret Reynolds, Synodical president of Quebec and Eastern Ontario.

The Nominations Committee requested each WMS group to submit names of members who may be willing to take an office on the Executive for 2006–2007.

The guest speaker, Sheila Paterson, gave a very enthusiastic and interesting talk on her WMS trip to Japan. Sheila was dressed in a Japanese kimono and showed slides and various Japanese artifacts. Her presentation was greatly enjoyed by all.

At the close of the meeting, a delicious lunch was served by the Avonmore WMS women.

Margaret Ferguson

Cromarty Church was colourfully decorated for the **Huron-Perth** Presbyterial rally on September 28, 2005. The theme was *Go in My Name Because You Believe*.

Janet Gibson, 2nd vice-president, welcomed 58 members and guests followed by the call to worship. Lillian Sparling welcomed everyone on behalf of the session of Cromarty Church, and Pauline Lindsay, president of Southwestern Ontario Synodical, conveyed greetings.

Sally Scott gave the book report on behalf of Lois Horne and showed how a member had made pyjamas out of T-shirts. Malawi greeting cards were also on sale and the proceeds went to the women of Malawi.

Area Education Consultant, the Rev. Anne Yee-Hibbs, spoke on the next two-year church study *Towards a World Without AIDS*. A video, *God Is So Good*, introduces the study and is available at The Book Room for $5.75.

The Goderich group introduced the guest speaker, WMS President Margaret McGillivray. Margaret showed slides of her visit to China and reported that Christian churches are alive and thriving in that country.

The hymn, "Tell me the old, old story," and a prayer brought a close to a very enjoyable day.

Bessie Thompson

Light, Camera, Action was the theme of the October fall rally of the **Sarnia** Presbyterial. The meeting was held at Knox Church with 40 people in attendance. The Rev. Larry Amiro welcomed everyone and said grace. The women enjoyed a delicious soup and sandwich luncheon. Anna Jean McCoskery gave a book review and encouraged everyone to look at the book display.

Announcements

Glad Tidings is delighted to announce the marriage of Alexis and Robert McKeown, which took place on December 3, 2005 in Scarborough, Ontario. Alexis, WMS Program and Marketing Co-ordinator, does the design of *Glad Tidings*. Best wishes, Alexis and Rob!

Congratulations to WMS Treasurer Wilma Welsh on her nomination as moderator of the 132nd General Assembly. Wilma is an elder at Knox Church in Guelph, Ontario. Les Young of Edmonton, Alberta has also been nominated. Ballot results will be announced in April.

Fleur Eenkhoorn, co-president, opened the afternoon meeting. She said: "The 'Light' is God's light, the 'Camera' is our focus, and 'Action' is what we must do." Area Education Consultant, the Rev. Anne Yee-Hibbs, introduced the study on HIV/AIDS. She explained the layout of the adult study book and said there was a short video, *God is So Good*, which is also available. The children's study book is called *Partners: Meeting Friends in Malawi—A Special Focus on HIV/AIDS* and is worthwhile for the youth in our churches. She very much encouraged the WMS groups to use this study on AIDS. There are so many ways that churches can become involved to make a positive difference in the fight to eradicate this disease.

Marian Perrie introduced the guest speaker, Grace McGill from Glencoe, Ontario. Grace, along with her husband Clare, spent 30 years as missionaries in Taiwan. They had the mammoth task of translating the scriptures into the Tayal aboriginal language. Before they left Taiwan in 1982, they had put into writing several literacy primer readers, Tayal hymn books, and the New Testament. Since then, the Old Testament has been published too. Because of their work, the Taiwanese people are able to read the scriptures, making Christianity much more meaningful in song and words.

Co-President Margaret MacDonald extended thanks to everyone who had participated in the meeting.

Marilyn Shaw

Oak Ridges Presbyterial Fall Retreat
Salvation Army Conference Centre
Jackson's Point, Ontario

We opened our one-day retreat with a cordial welcome from Presbyterial President Myrna Smith. She followed with introductions to guests Susan Stott-Hood and Synod Education Consultant the Rev. Lynda Reid. Susan briefly described the technique and goal of "centring prayer." She said that although there is a great deal of discussion today about "spirituality," for her, the definition of the term is "a relationship with God." Susan pointed out that modern men and women are good at doing, at action, but far less good at listening intently for God's voice during moments of rest. Centring prayer directs the one praying to sit still for 15 minutes each day. The process has been described as lying at the bottom of the river and thinking of a word meaningful to oneself. The word need not be chanted like a mantra, but needs to be fully focused upon. Stray thoughts, which float into consciousness like boats on the surface of the stream above, need to be gently pushed back.

Next, we experimented with centring prayer ourselves. We remained absolutely still for ten minutes at the bottom of our own private stream (figuratively). At the end of the ten-minute period, we each retrieved a rolled-up scripture passage from a basket, read it to ourselves, and then for the next 20 minutes we moved apart from the group to contemplate the meaning of the passage, especially the meaning of certain single words in the passage. At the end of that time, we gathered to discuss our emotions and reactions to the exercise.

Before lunch, the Rev. Kathryn Strachan from St. James Church in Stouffville gave helpful reviews of several of the books on our book table. After lunch we enjoyed a period of enthusiastic singing. Then Mary Foster presented a dramatic monologue. The skit was hilarious and provided us with a standard of acting that the rest of us despaired of rising to. Nevertheless, we were divided into five small groups, given passages of scripture, offered a selection of "costumes" and props, and told to devise a skit to dramatize our passage.

The results were uniformly admirable. The hearers of the parable of the sower were first deprived of their huge ears—those who do not listen or understand—but finally regained their hearts and were saved; the servants required by a harsh master to invest their talents responded in two cases with the type of high-yield return we are all looking for these days; Jesus walked majestically across the water to his hard-rowing disciples; Zacchaeus, who finally got a glimpse

For Your Information

Question: *Why does it take so long for reports on Synodical, Presbyterial, and local group meetings to appear in* Glad Tidings?

Answer: This is due to the production time lines of the magazine. For example, a write-up that is submitted in November might not appear until the March/April issue of *Glad Tidings*. This is because material that appears in the "In the Society" section in the January/February issue has been collected and edited by mid-October. In addition, if there is not enough space for the write-up to appear in the March/April issue, it may be held for the May/June issue! The editor works well in advance in order to meet deadlines for design, printing, and mailing considerations. Production also delays printing letters from missionaries that appear in the "Mission in Action" section of the magazine.

"In Remembrance" and "In Memoriam"

Notices for "In Remembrance" are the responsibility of the local group secretary and should be sent in as soon as possible, after the death. There is no charge for this. "In Memoriam" notices will be printed ONLY for former officers of the Council Executive (which includes former Synodical Presidents) and former staff of the Society. If one of these persons in your area has died, kindly send any information to *Glad Tidings*.

of Jesus by climbing a tree, was invited by his saviour to come to St. Timothy's of Hortons for a cup of tea, and promised to return fourfold as much as he had stolen (with a Visa credit card); and a loudly snoring Jesus woke up at last and calmed the storm which was terrifying to his little-trusting disciples.

We calmed down after the skits with a period of activities: contemplative prayer, holy conversation, creative expression, the labyrinth, imaginative visualization, or time with a book.

We concluded the retreat with a solemn, beautiful communion service conducted by the Rev. Lynda Reid and the Rev. Kathryn Strachan. By 6:00 p.m. we were all tired but happy. Everyone pronounced the day worthwhile, fulfilling, instructive, stimulating but relaxing, and always, always, fun.

Margaret Carrington

Knox Mitchell WMS 125th anniversary
Back row: Doris Thompson, Colleen Doré, Hatty Hendricks, Marion McKay, Beth Vosper, Betty Dow
Front row: Audrey Vorstenbosch, Carol Ann Phillips, Ruth Laing, Jean Edmunds, Eva Murray, Jean Park

Local

The Knox Mitchell WMS group celebrated its 125th anniversary in October at Knox Church in Mitchell, Ontario. The group was organized in 1880 and was one of the first five groups to form the Stratford Presbyterial. For a few years they carried on with only five members. The oldest living member is Marguerite Harper.

Before the meeting, the Knox hand bell choir entertained the group with several numbers and a women's choir sang the music version of the WMS Purpose.

President Jean Edmunds led the Call to Worship and Marion McKay read from 2 John and James, Chapter 2. The Rev. Peter Bush led an anniversary meditation.

The guest speaker, Bernice Santor of Grand Bend, was introduced and thanked by Ruth Laing. Bernice explained her interpretation of the biblical stories behind the five quilted wall hangings she had made. The quilted illustrations were of Eve, Mary Magdalene, Photinia, Martha, and Huldah.

The offering was received by Colleen Doré and Doris Thompson and dedicated by Jean Park.

The anniversary cake was cut by Jean Edmunds and Eva Murray and a social time concluded the celebration.

Ruth Laing

Glad Tidings
80
80 years

In September, the Mission Circle of St. Paul's Church in Simcoe, Ontario celebrated the 80th anniversary of *Glad Tidings*. Following a special meeting, everyone enjoyed a lovely luncheon of refreshments and anniversary cake.

Margaret McGillivray, President of WMS, at Essex-Kent Presbyterial meeting, October 20, 2005.

A Celebration of Mission
Eleanor Knott Crabtree, D.D.

A special service celebrating the 40th Anniversary (October 1, 1965) of Eleanor Knott's arrival in India was held on Sunday, October 16, 2005 at St. Andrew's Church in Owen Sound.

Left: Eleanor Knott Crabtree, D.D.

Below: Combined choir at St. Andrew's Church

Behind Every Successful Man...
continued from page 23

RACHEL

And then there is Rachel. Genesis 35:22 says Jacob had 12 sons. Ten of them were sons of Leah and her maid and Rachel's maid. Joseph and Benjamin were sons of Rachel. The story of Joseph, Rachel's son, begins in Genesis, Chapter 37, continues in Chapter 39 and goes on for 10 chapters to the end of Genesis. It was through Joseph and his sons that the promise would continue.

"Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands, for Manasseh was the firstborn. He blessed Joseph, and said, 'The God before whom my ancestors Abraham and Isaac walked...bless the boys; and in them let my name be perpetuated, and the name of my ancestors Abraham and Isaac; and let them grow into a multitude on the earth...His younger brother shall be greater than he, and his offspring shall become a multitude of nations.'" (Genesis 48:14–19)

Let us thank God for Abraham and Sarah, Isaac and Rebekah, Jacob and Rachel, our forefathers and foremothers in the faith.

Lois Klempa graduated from Ewart College in 1958. Since then, she has served the church in many ways, from being a leader at the local and presbyterial levels of the WMS, a member on National Boards, and a writer of both curriculum resources and her latest book Certain Women Amazed Us: The Women's Missionary Society, Their Story, 1864-2002.

CIRCULATION NEWS

Katherine Allen

When I contacted the 18 outstanding subscription lists, I discovered that a few groups had disbanded. If your group disbands, it is helpful to return the lists of subscribers to the office for various reasons: 1) we need the subscription numbers beside the subscriber's name; 2) we do not necessarily know when a group has disbanded; and 3) we want to know whether or not the subscribers have been contacted and wish to cancel or renew.

Some ideas for marketing the magazine are as follows:

1) Suggest that each subscriber buys a gift subscription for someone else (i.e., granddaughter, younger woman or new member of the congregation, youth leader, Church School teacher, etc.)
2) Share/tear an article from the magazine and give to someone who may be interested in that particular topic.
3) Incorporate the worship service and prayers for other meetings you may be attending.
4) Order a certain quantity for the church library.

As some of you are aware, you can also request up to 50 copies of the magazine for promotion.

If you have any questions or problems about receiving your magazine or you have a change of address, please contact our office immediately. Occasionally, we find out sometimes a year later that someone had not received his/her copy of *Glad Tidings* for the year, and realize that perhaps we were not notified of a change in address.

Glad Tidings Needs Your Photos!

Send in good, clear photos of action shots. Include names of people and/or group, and any other relevant details to:

Glad Tidings
Women's Missionary Society
50 Wynford Drive
Toronto, Ontario M3C 1J7

Include a self-addressed, stamped envelope if you wish to have the photos returned to you.

You may also e-mail your photos to hwilson@presbyterian.ca

IN REMEMBRANCE

Donalda (Donnie) Westcott
Knox, Agincourt, ON

Catherine (Kay) Beecham
St. Andrew's, Brampton, ON

(Agnes) Marie Aicken
Brigden, ON

Hetty Law
Varsity Acres, Calgary, AB

Olive Young
First, Chatham, ON

Dorothy Rigsby
Grace Kyle
Dresden, ON

Ellen Hambleton MacLeod
Kenyon, Dunvegan, ON

Isa Smith
Florence Hyde
Beryl Elgie
Caven, Exeter, ON

Mrs. Margaret Hall
St. Andrew's, Guelph, ON

Maudie Lindsay
St. Andrew's, Guelph, ON

Mrs. Bruce (Marie) MacLeod
Knox, Harrington, ON

Mrs. Phillip (Georgina) Meadows
Knox, Harrington, ON

Donalda Ogilvie
Margaret Rodger Memorial, Lachute, QC

Helen Caldwell
Pauline Farris
Catherine McIntosh
Eleanor McLeod
Eula Taylor
Olive White
New St. James, London, ON

Isobel McPherson
Knox, Midland, ON

Jean Cameron
Knox, Mitchell, ON

Winifred (Winnie) Lloyd
First, New Westminster, BC

Helen Schwartz
Duff's, Puslinch, ON

(Margaret) Doreen (Fraser) Kooistra
St. Giles, St. Catharines, ON

Elizabeth Irving
St. Andrew's, Scarborough, ON

Rose Dalzell
St. James, Stouffville, ON
(age 103 yrs.)

Marion Jamieson
Thornhill, ON

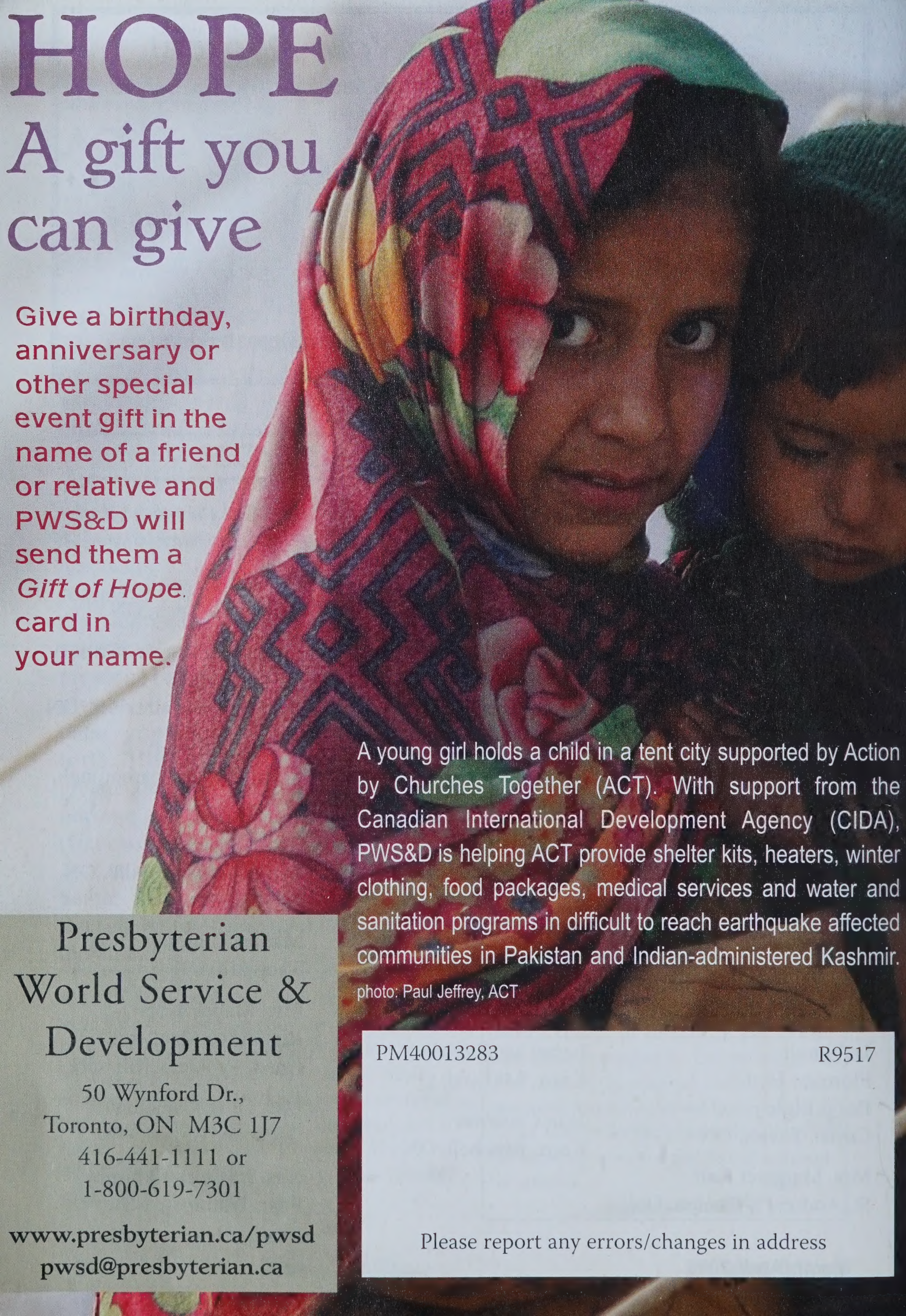
Mrs. Mabel Avery
Mrs. Alice MacLeod
Knox, Vankleek Hill, ON

Mrs. Olive Cameron
Osgoode, Vernon, ON

Mrs. J. (Emily) Murphy
First, Winnipeg, MB

HOPE
A gift you can give

Give a birthday, anniversary or other special event gift in the name of a friend or relative and PWS&D will send them a *Gift of Hope* card in your name.



A young girl holds a child in a tent city supported by Action by Churches Together (ACT). With support from the Canadian International Development Agency (CIDA), PWS&D is helping ACT provide shelter kits, heaters, winter clothing, food packages, medical services and water and sanitation programs in difficult to reach earthquake affected communities in Pakistan and Indian-administered Kashmir.

photo: Paul Jeffrey, ACT

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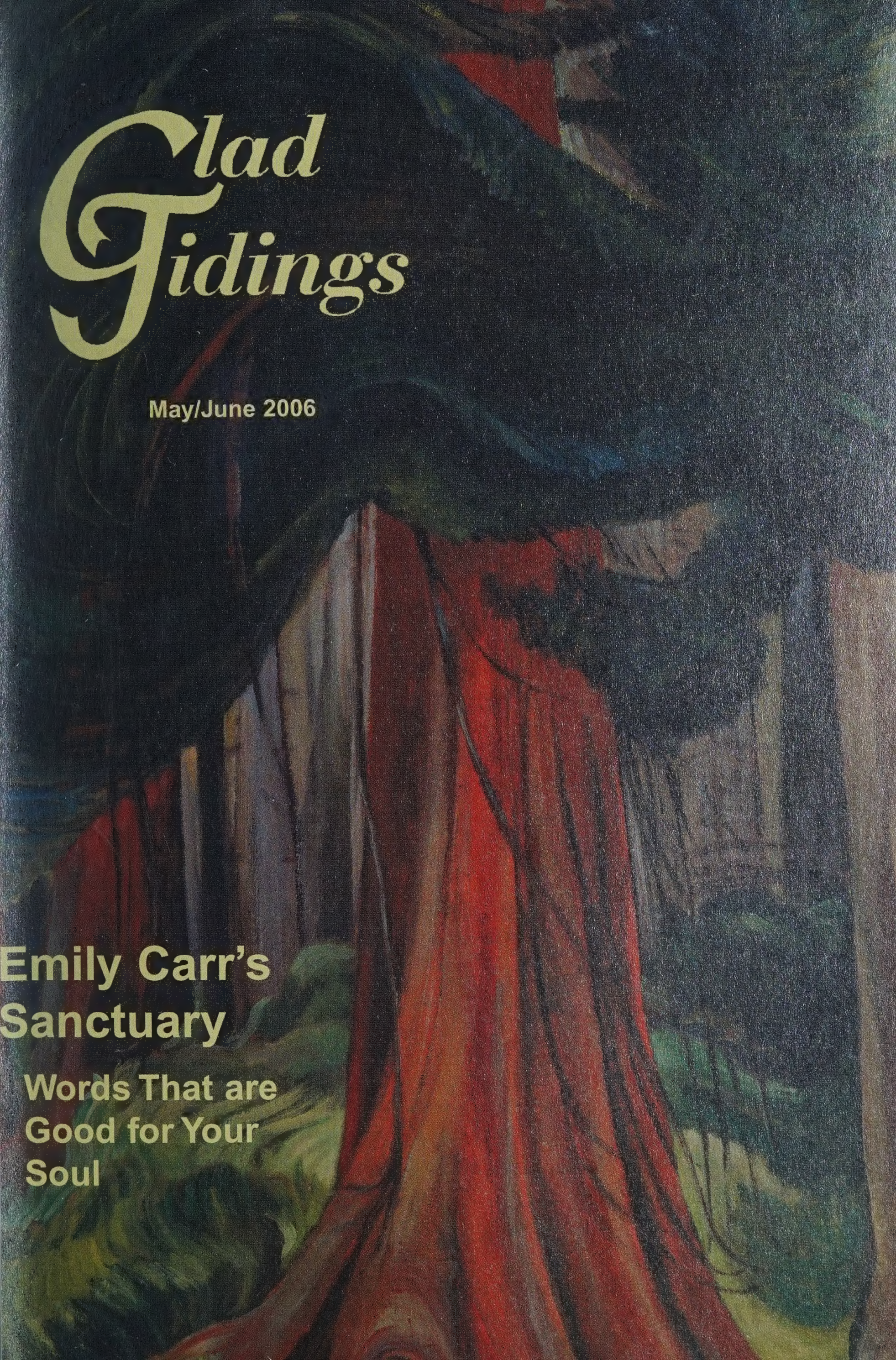

Glad Tidings

May/June 2006

Emily Carr's Sanctuary

Words That are Good for Your Soul

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Emily Carr, *The Red Cedar*, 1931–1933, oil on canvas, 111.0 x 68.5 cm, Collection of the Vancouver Art Gallery, Gift of Mrs. J. P. Fell, VAG 54.7, Photo: Trevor Mills, Vancouver Art Gallery.

Glad Tidings

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Glad Tidings reports on aspects of the Women's Missionary Society on all levels.

Glad Tidings challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally, and internationally.

Glad Tidings through its content, encourages readers to become informed, educated, inspired, and motivated to action.

Glad Tidings provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters, and book reviews are not necessarily endorsed by the WMS or by the Editor.

Sonya Henderson

Editorial

"When the day of Pentecost had come, they were all together in one place." Acts 2:1

I like to think about this moment—the moment when the disciples were gathered together and received the Holy Spirit. How awesome it must have been! To know that God so loved and trusted them that such a precious gift was bestowed. Of course, the wonderful thing about God's gift is that we, too, are recipients. To celebrate Pentecost is to remember, celebrate, and be challenged by our blessing with the Holy Spirit.

How right it seems that we celebrate Pentecost as spring ripens into summer. The promise of the earth's rebirth is being fulfilled and we see evidence of God's nurturing hand all around us. Just as the weather turns warmer and the rain and the sun nurture the earth, so our efforts within the church stimulate and promote growth. Pentecost is not only a reminder of God's faith in us, but serves as a reminder of our own responsibility in nurturing, growth, and discipleship. Through sharing our gifts, energies, joys, and hopes, we not only strengthen ourselves and our individual organizations, but the body of the Women's Missionary Society (WMS) and our church. We, like the disciples, are gathered together in fellowship, and are strengthened through God's love and trust.

Over the next few months, I will be filling in for Holly Wilson while she is on maternity leave. It was wonderful to meet many of you personally while I was on deputation in the fall of 2005. I am looking forward to using my gifts and furthering my relationship with the WMS. I am delighted and honoured to be doing this important job for the WMS and I look forward to sharing some intriguing and interesting issues of *Glad Tidings* with you.

Emily Carr's Sanctuary

Emily Carr was born in Victoria, British Columbia in 1871. She is arguably Canada's most famous female artist, and in her later life, a highly respected writer. Emily's passion was the British Columbia landscape, especially Vancouver Island and the Queen Charlotte Islands. During a time when it was not common for women to step out of their traditional role, she bravely took trips into the wilderness by way of canoe and proceeded to explore her gift of painting. This environment provided Emily with a meaningful sanctuary. She was an avowed Christian throughout her life and experienced a spiritual epiphany in her mid-life which proceeded to flow through her and onto the canvas from that point forward.

Emily's parents emigrated from England in 1863 and fostered a family environment of faith, tradition, and discipline. Her father was a successful businessman who finally settled on Victoria as the place to raise his growing family as it was reminiscent of his homeland. Mr. Carr adopted the local Presbyterian congregation as his place of faith. His family attended morning worship there, while Mrs. Carr held to her Anglican background causing the children to also attend a second service with her on Sunday evenings. Emily possessed a quiet, largely unspoken faith; it was only in her most personal letters and private journals that she freely expressed her own need for God and Christ in her life. Strong and simply stated convictions of Christian belief appeared to be a pure and a constant filter for her means of viewing the world.

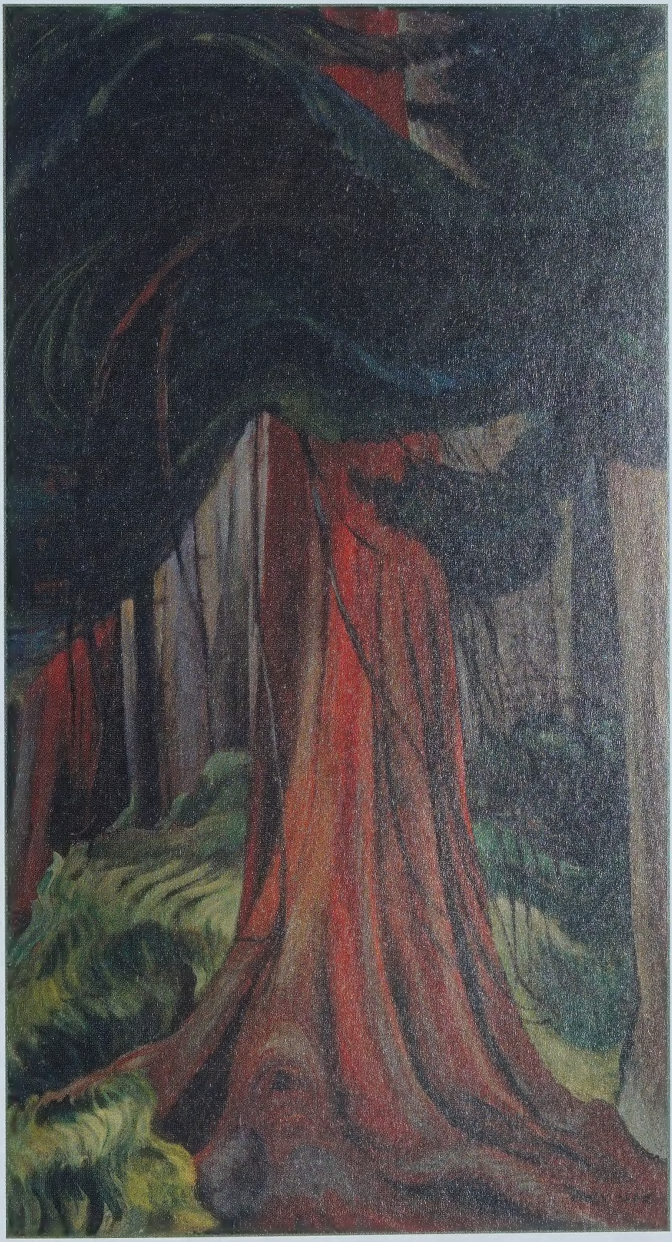
Sources reveal that Emily Carr was a sensitive child and highly attuned to the family dynamics. In times of domestic trial, she was the one given to tearful emotion while her siblings simply got on with things. She exhibited an early fondness for animals of all sorts, tended to be a loner, and enjoyed being close to nature. While a young woman, she experienced a serious rift with her beloved father. This hurt was apparently never mended and has been used by biographers as a primary reason for remaining single all her life. Although she had suitors, Emily's own journal entry stated that marriage and children would have only come in the way of her artistic pursuits.

As early as 1907, she felt drawn to paint the totems and other native art as a means of preserving the culture. A lack of encouragement at home and poor peer reviews caused her to seriously doubt her true ability and calling. She

by Kim Arnold

painted very little between the years 1913–1928. A most fortuitous viewing of one of her totem paintings in 1926 resulted in being offered space with an exhibit at the National Gallery of Canada. This exposure enabled her to meet Lawren Harris of the Group of Seven, whose style was very like her own. He proved to be a mentor to Emily; she credits him as the catalyst that encouraged her to move away from recording totems on canvas. His view was that copying existing art was not art in itself. Harris praised Emily's talent as "very individual" and having "the feeling of the West coast beyond any one." Although his faith differed from hers, religion linked them in their motivation to create.

In being so affirmed, Emily became dramatically reborn in her approach to art. She moved from being an illustrator focusing on



Emily Carr, *The Red Cedar*, 1931–1933, oil on canvas, 111.0 x 68.5 cm, Collection of the Vancouver Art Gallery, Gift of Mrs. J. P. Fell, VAG 54.7, Photo: Trevor Mills, Vancouver Art Gallery.

Emily Carr as a young woman, British Columbia Archives, B-00877.

reproduction to embracing the natural beauty of west coast landscapes with her paint brush. Emily began to truly feel her art. She entered the following revelations about Lawren's works in her journal: "*I have never felt anything like the power of those canvases. They seem to have called to me from some other world. Sort of an answer to a great longing, The works call to my very soul,* and *Chords way down in my being have been touched.*" Doris Shadbolt, Carr's official biographer, very sensitively observes of this time that, "Art's ultimate mysteries were all the more intense [to Emily] for the lateness of their arrival." Although she had studied art and painted in Europe, it was only at this juncture that Emily moved into a time in her career where she was able to free herself and express an intimate connection with her natural surroundings. She did this with an apparent joyous abandon. Painting was a gift to her from God and it was her recognition and use of this very gift that gave God back to her. She finally *felt* this God that she had heard about Sunday after Sunday in her youth. No doubt, years of Bible studies and formal church services provided her with the bedrock of her faith, yet she had never come close enough to Him in church for her satisfaction. Although she attended formal church services her whole life, this degree of happiness was only to be found deep in the forest while working on her creations. Here she felt the spiritual connection she had been lacking.

The resulting products were extraordinarily emotive images of Canada's old growth forest. Seeing them in person verily takes one's breath away. At first glance, many of her paintings are dark and heavy; one might even say claustrophobic. Yet, these same images also reveal lush green forests, brush strokes filled with movement, and central places revealing shafts of light connecting earth and heaven. She also painted the end of life as seen in her tree stump paintings but would always include signs of new growth in the forest. These paintings are spirit-filled and, therefore, God-filled. One becomes fully engaged when experiencing her work. Nature's life force, given to us by the Creator, is palpable.

Our study of Christianity is commonly approached from a historical and chronological perspective. Emily Carr's art and personal writings cause one to think more about a Christian faith reminiscent of the Celtic tradition; the strong thread of God and nature as an important aspect of our faith experience. Early on, Emily was inspired by the totems as they served as a place of native worship. There is a parallel connection here with the Celtic tribal culture and the symbols of their faith. Just as there are significant symbols of nature carved in totems, the Celtic cross reflects the circular symbol of nature found in the sun and the earth. The Celtic Church presented an optimistic view of theology and celebrated the positive aspects of nature as being tangible signs of God's goodness. Ian Bradley offers a comprehensive description of the Celt as "disciple" in search of God and possessed with "missionary zeal." He describes Celtic theology as, "God-intoxicated…whose life was embraced on all sides by the divine Being." Similarly, we see that Emily left her home to journey as a pilgrim seeking to find her holy place. The forest was Emily's true *sanctuary*—her sacred place, her holy shrine, her place of refuge with God. She observes, "Now we are in heavier pine wooded country…what mysteries lie in their quiet fastness, what creeping living things, what God-filled sources totally untrod, what voices in an unknown tongue."

One of Carr's more famous paintings entitled, "Indian Church" clearly reflects this tradition. The white church is positively illuminated, symbolizing light and purity, set sharply against a foreboding and dark green forest. The church sits as a beacon of light amidst times of trial. A closer look also reveals subtle shafts of light coming from the heavens in the background. As with the Celtic tradition, these symbols of nature speak to us, and therefore enable us to more fully experience our faith. This overall theme is ever present in her paintings. Some titles directly proclaim her source of inspiration, "Something Unnamed," "Beloved of the Sky," "Cedar Sanctuary," "Sunshine and Tumult," "Quiet," "Happiness," "Above the Trees," and Untitled (landscape with "eye" in sky). She communicated biblical messages in an art form. Emily Carr: a quiet evangelist.

Emily Carr passed away in 1945 after suffering a series of strokes. Through her life she held tight to a simple set of Christian values and beliefs that carried her through various personal difficulties. Her journals reflect a deep sense of longing; the

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Arika's Garden

by Roberta G. McClelland

I consider myself lucky to know Arika. Luckier still to have seen two extraordinary gardens that she has cultivated and nurtured throughout her 89 years of life—one in her tiny backyard, and the other in her enormous heart.

Arika owns the hobby shop around the corner from where I work, and she lives on the floor above it. She's been there for more years than I have been alive, and in all that time she has lovingly tended a backyard garden that is the only area of our block that has not been paved over with drab concrete.

The intersecting alleys and walkways that run behind our stores each seem to pass at least a corner of this beautiful garden, which quietly graces their monotonous gray with riots of colour, texture, and deep green leaf, and it never fails to draw the eye of each passerby into its vibrant heart, and to coax their smiles (no matter how tired, preoccupied, or hurried they may be).

Somehow this garden seems to be a calculated act of defiance against its cheerless, uninspired surroundings, and I often think of it as a wordless battle cry to life and to joy in the face of all the concrete walls and endless parking lots that, more and more, cage us in in our busy cities.

But Arika's backyard garden belies an even more beautiful garden that grows wildly and abundantly within this special woman's heart, and this garden reflects her planted garden in a way that I know I will never forget.

Arika lives alone. She suffers from diabetes and arthritis, and her memory is growing progressively less dependable so she is often confused. Her eyesight is failing, which is steadily compromising her ability to read the many books that she buys at our store, and because of this diminishing eyesight she can no longer drive, which has greatly limited her mobility.

But like her garden, Arika simply refuses to be conquered by the heaviness of the things that press in on her from day to day. She is unshakably happy, and her sole response when asked how she is, is always delivered with a great ear-to-ear smile. "No complaints," she tells us, "No complaints."

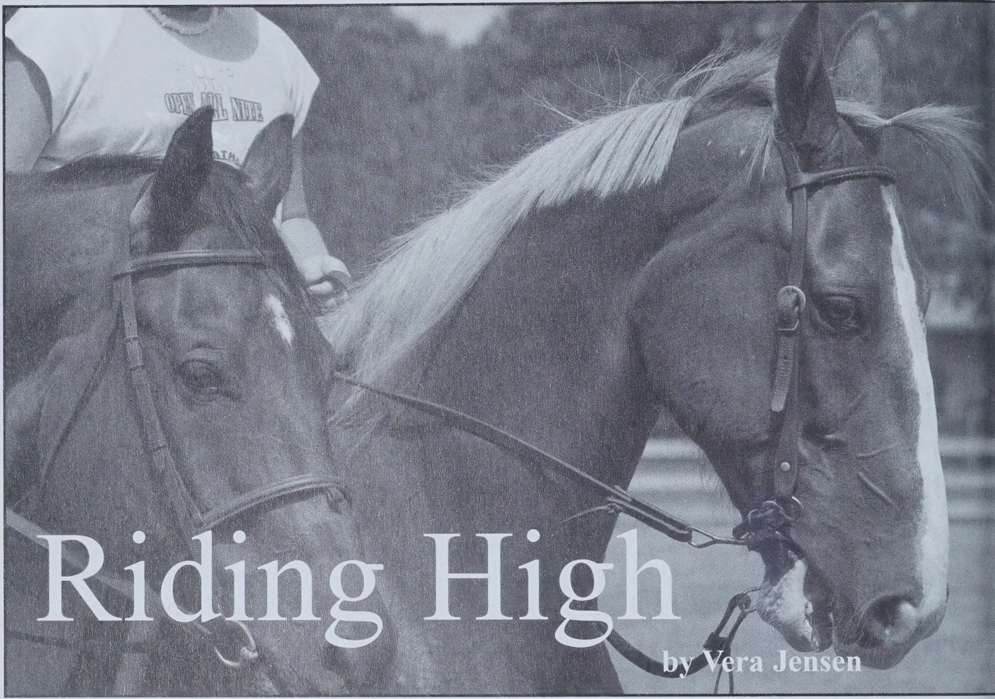
She too coaxes smiles from all of us ... and admiration. Her outlook on life is a mirror image of her miraculous garden, filled with defiant joy and inexhaustible enthusiasm. She never complains, but rather, quietly offers a peaceful heart, a sincere smile, and a willing gentle touch to anyone she meets.

She is the beautiful garden bursting forth in the midst of our own gray demeanors, and with every smile, every touch, and every "No complaints" response she challenges us to do the same ... To make the choice to transform our lives and our souls from those that are hobbled by the rigidity of indifference and despair, to those that are liberated by the energy of joy, love, and hope.

As she draws our eyes away from our intractable walls within, her message becomes clear—a garden in the midst of a concrete jungle is a wondrous thing, but better still to be a garden in the company of unyielding souls, and to reawaken them, and call them back to joy.

Arika has done that for us, and we are now called to do it for one another.

Roberta McClelland lives in London, Ontario and she has been writing for publications across North America for more than 20 years.



Riding High

by Vera Jensen

The other children were being helped out of the van.

"I'm gonna be a cowboy, I'm gonna be a cowboy," shouted Barry.

"*Some cowboy*," Sarah thought sourly as the van driver helped Maddy unlock her wheelchair, "*All he does is scream and yell*."

"I'm gonna be a cowboy," Barry shouted again.

Sarah scowled, "Na, na, na," she muttered, "I'm aw–alway las–," she complained. The words choked up in her throat.

"We'll get there," Maddy said.

The other children were disappearing into the barn at the Therapeutic Riding Centre before Maddy manoeuvred Sarah's wheelchair over to the ramp.

"I'm gonna be a cowboy," Barry was still shouting.

Someone laughed, "Way to go, Barry."

Sarah scowled. She hated therapy and exercises.

Maddy pushed Sarah into a room where dozens of webbed safety belts and round black hats hung from pegs on the wall.

Maddy put a black hat on Sarah's head.

"Na, na, na," Sarah pulled it off.

"Feel it Sarah, see, it's to protect your head."

"Na, na, na," Sarah knew that her babyish behaviour embarrassed Maddy but she didn't care, "*She wasn't the one that got smashed up by that bus*," Sarah excused herself.

"When you're ready," Maddy said quietly, dropping the hat and a belt into Sarah's lap.

Maddy wheeled Sarah past the line of horses and ponies tied to a railing outside the barn. Some of the other children were helping to groom their mounts. Some were fetching saddles and bridles. Barry, chuckling softly, was brushing a sturdy brown horse.

"You don't shout around the horses," he whispered to Sarah as they passed.

Sarah scowled at him.

"Hi, Francine, this is Sarah," Maddy had stopped next to a woman brushing a shaggy black pony.

"Hi, Sarah," Francine squatted and took Sarah's hand, "I'm your pony girl, I'll be leading Starky."

Sarah scowled at the ground.

"This is Starky," Francine stood up and patted the pony.

Sarah shrugged. Maddy had pushed her chair so close to the pony that she could smell the warm animal scent. Starky stepped away. Maddy shifted the wheelchair. Sarah squinted up at the pony. A long-lashed, brown eye blinked at her. She stretched out her hand until her fingers could just touch the pony's leg.

"Here's Nora," Francine said, as another woman began fitting a bridle over Starky's head, "And here's John," she said as she took a saddle from a tall young man and gently slid it onto Starky's back. John bent to tighten the girth.

"Hi, Sarah," John said from down by Starky's belly, "Norah and I are your sidewalkers, we walk beside you and make sure you're safe."

Sarah stared at the pony's neat black hoofs. "*Dear God, please don't let them hurt me*," she prayed. She hated all these grown-ups bending over her, talking over her head.

"All mount!" called the instructor.

"Ready?" asked Francine.

"Na, me," Sarah held up the hat.

Maddy set the hat on Sarah's head and fastened the chin strap. John's strong hands slipped the safety belt around her waist and lifted her into the saddle.

"Na, na, ah," Sarah whimpered hanging onto the saddle with both hands and shutting her eyes.

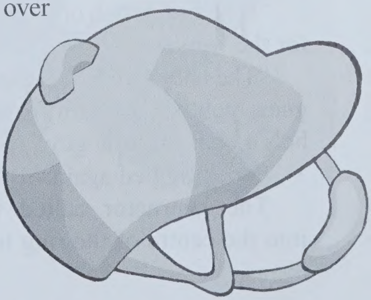
"We're your sidewalkers, Sarah, we won't let you fall." Nora said as she tucked Sarah's foot into the stirrup.

Sarah peeked to her left, Nora grinned up at her from under a funny looking hat.

"Like my hat?" she asked.

Sarah turned her head, John was adjusting her other stirrup. She could see a tiny bald spot on the back of his head. She looked back at Nora; she could see the buttons on the top of her hat.

John and Nora handed her the reins, then tucked their arms over her legs holding them firmly against the pony's sides.



Francine looked up from her position at Starky's head, "Ready?" she asked, "Just say, 'Walk on Starky.'"

Sarah stared at her.

Francine waited and Starky twitched his ears.

Sarah took a deep breath, "Wa–walk on, Sa–sarky," she whispered. Starky took a step forward. Sarah gasped and hung onto the saddle. The sidewalkers steadied her as Starky moved forward.

"I'm a cowboy!" Sarah heard Barry's shout somewhere ahead of her.

Cautiously she looked around. They were following the other horses and riders into a fenced ring. "*We all have sidewalkers and a leader, even Barry*," she thought, "*No one can tell I'm different*."

She opened her eyes wide, "*I'm tall*," she thought, "*I'm taller than Nora and John*." She could see over the fence into another field, where a mare and her foal neighed and nickered greetings to Starky and the other horses. Sarah watched the foal kicking and bucking and galloping around its mother, its ragged flag of a tail waved at her.

"Fu–fu–fun–ny," she giggled and tried the word again, "Funny,"

"What's funny?" asked John.

"B bb ba bee–h h ors," she struggled for the words.

"The baby horse," laughed Nora, "I guess you can see him from up there, he's a comical little guy."

Sarah giggled again.

The instructor called the riders into the centre of the ring to do some exercises. Sarah liked leaning forward on Starky's neck and feeling the coarse hair of his mane. She felt safer now. John and Nora kept beside her, supporting her, and helping her to use the reins.

"Wa–walk on, Starky," she said quite loudly when it was time to circle the ring again. Sarah could feel Starky moving beneath her, she could see his ears flick away the occasional fly.

"*Someday*," she thought, "*Maybe I'll ride Starky all by myself*."

She reached up, trying to catch a leaf from the overhanging branches as they left the ring and walked slowly back up to the barn.

"Enough for today?" Maddy was looking up at her. Sarah straightened her back; on Starky she was taller than everyone. For a moment more she clung to the saddle, but her back ached and her legs hurt. She let her hands slide down Starky's warm neck as they lifted her off the pony.

"Th–th–ank yu," she stumbled over the unfamiliar words.

"See you next week," Francine called as Maddy wheeled Sarah back to the van, "Starky will be waiting for you."

Sarah straightened her back and looked up, "Nex–nex week," she agreed, "Nex week I–br–brush too." She pointed to where the other children were brushing their horses and ponies.

"You bet," Francine grinned, "Next week, you'll be doing everything."

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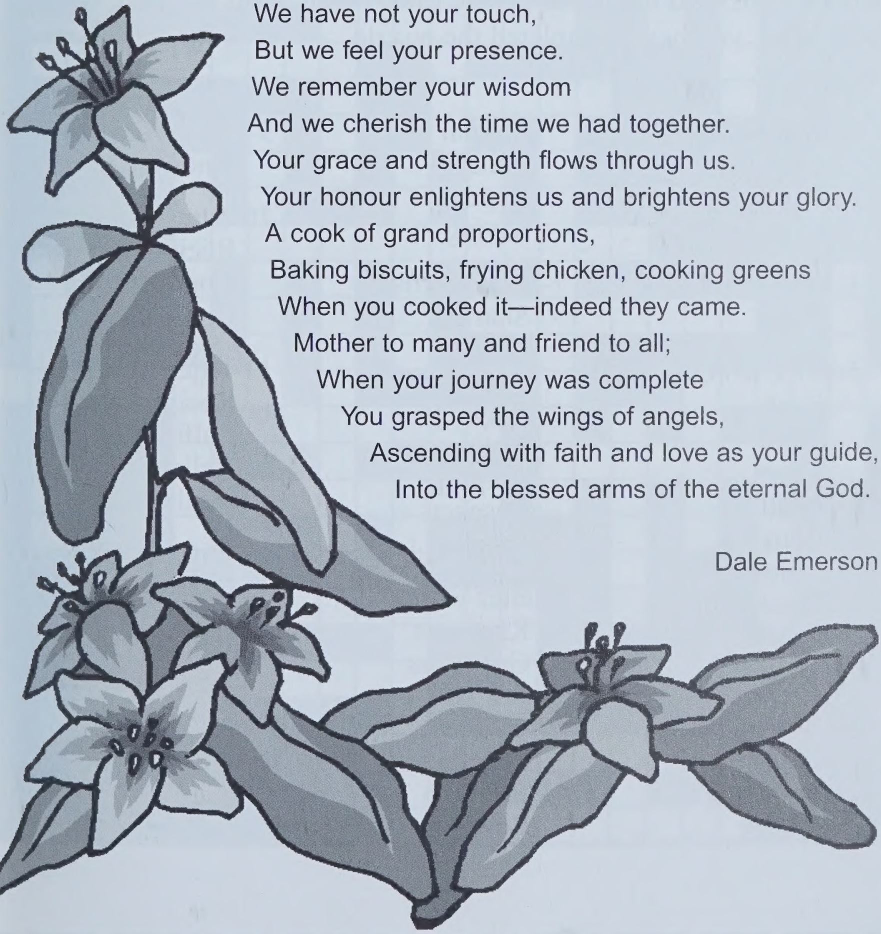
Mother

Your smile and laugh warmed our hearts.
Your life lifted us high.
Through your teachings, hard work, and your powerful
faith in God
Your memory and your works will live forever.
We have not your touch,
But we feel your presence.
We remember your wisdom
And we cherish the time we had together.
Your grace and strength flows through us.
Your honour enlightens us and brightens your glory.
A cook of grand proportions,
Baking biscuits, frying chicken, cooking greens
When you cooked it—indeed they came.
Mother to many and friend to all;
When your journey was complete
You grasped the wings of angels,
Ascending with faith and love as your guide,
Into the blessed arms of the eternal God.

Dale Emerson Harris



Words That are Good for Your Soul

by Tracey Percival

Fill in the puzzle description:
Look over the list of words and compare their lengths with the positioning of the letters in them. Then see if you can determine where each word fits in the puzzle grid. When all of the words have been used, you have completed the puzzle.

3-letter words
- God
- Fun
- Cry

4-letter word
- Hope

5-letter words
- Faith
- Jesus
- Learn
- Grail
- Equal
- Peace
- Trust
- Teach
- Laugh

6-letter words
- Loving
- Giving
- Caring
- Mutual
- Praise
- Repent
- Saving

7-letter words
- Sharing
- Charity
- Recycle
- Praying
- Justice
- Helping
- Respect
- Forgive

8-letter words
- Kindness
- Goodness
- Fruition
- Courtesy
- Together
- Religion
- Restrain

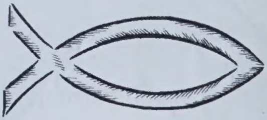
9-letter word
- Knowledge

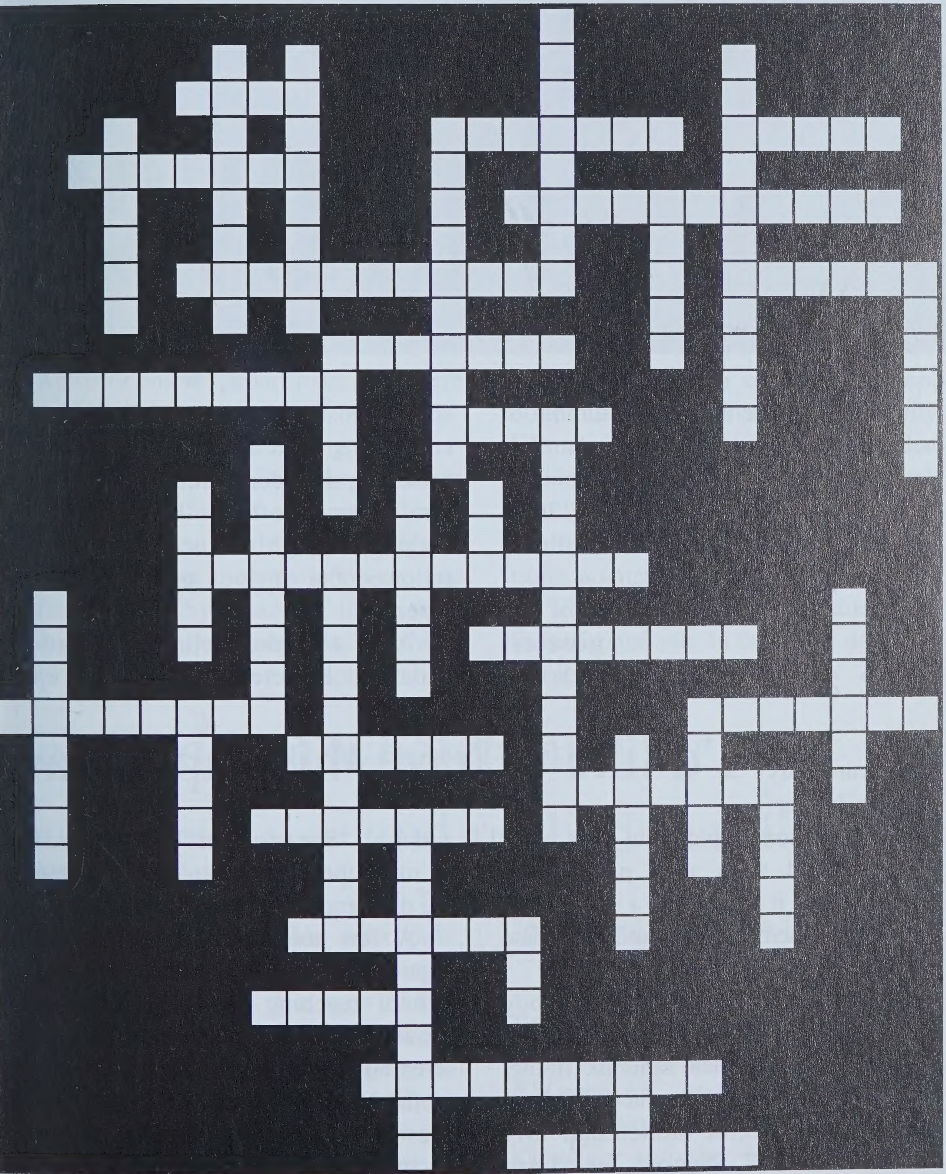
10-letter words
- Reciprocal
- Completely
- Complement

11-letter words
- Reciprocate
- Fulfillment
- Reliability
- Healthiness

12-letter word
- Graciousness

13-letter word
- Understanding





A Joy Forever

by Patricia Anne Elford

It lies in the midst of a tumble of souvenir rocks, gathered in our family's trips across Canada. Hardly "a thing of beauty," but it is "a joy forever." It's a souvenir, a reminder, of a different sort.

As a supply teacher, one of my greatest pleasures was yard duty in the kindergarten section. Fenced-in safe, with many yard toys and playground equipment, it gave me a chance to encourage their creativity and appreciate their unfeigned joy in living.

He asked if I'd like to have this cap to save.

One little thundercloud of a boy was not, definitely not, enjoying living. He sat on a wooden sandbox frame, with a scowling, dirty face. When I approached him, he blurted out, "My mother is dead!" Shocked, for no one had prepared me for him, I said I was sorry. Sensing that he didn't want a comforting hand on his ragged hair or twitching shoulder, I simply sat beside him, saying nothing. He too, said nothing, though an occasional tear followed the obvious path of others before it.

After a while, feeling that yard-wide glances weren't enough, I got up and said, "See you later!" and returned to my supervisory movement within the play enclosure.

A few moments later, the little ragamuffin, whose only recent methods of reaching out to others had apparently included hitting, grabbing, screaming, biting, or wailing about his mother's death, came towards me. His eyes had come alive. "Look!" He uncurled his grubby fist. Lying there was a rusty bottle cap, so old that no

words or colours, apart from rust, were evident.

I praised him for picking it up, saving someone from harm on its sharp edges. I told him of how, as children, we used to save bottle caps of different kinds, pull out their cork inserts, and fasten them, by means of those same inserts, unto our camp hats or shirts, like buttons. He asked if I'd like to have this cap to save. I thanked him wholeheartedly and replied that I would.

thanked him wholeheartedly and replied that I would.

In the midst of his own pain, Andrew reached out with his newly-discovered treasure. He, who had so recently lost much, gave that which he'd just gained, to a stranger who briefly shared his pain. The bottle cap remains in my collection. I need it.

God of All, who has suffered the deep pain of betrayal and loss, thank you for this bottle cap. May I, too, continually rediscover, in simple, daily life, the treasures, grown rusty, that you've given me. Help me to reach through the walls of my own self-centredness, my own trials and tribulations, no matter how severe. May I, like the little child, share my treasures with those around me. In the name of Jesus, our Redeemer, I pray. Amen.

"A Thing of Beauty is a Joy Forever"
—*Book I of Endymion,* John Keats

Patricia Anne Elford, a Presbyterian minister, writes professionally, teaches ESL and FSL at the CFB Petawawa military base, and is the Stewardship Convenor of the Base Protestant Chapel, where she preaches periodically.

Home with Kids

by Ijeoma Ross

Don't misunderstand me.

I enjoy being with my kids at this stage in their life.

I just wonder what happened to that professional woman

I thought I was going to be.

I have a recurring conversation with a friend of mine about the paths our lives have taken. We met at university where we were both senior editors on the student newspaper. We took ourselves fairly seriously and, I think, others expected us to make names for ourselves in journalism.

Neither of us ever expected to be stay-at-home moms.

In our numerous conversations, we have concluded that this happened for a number of reasons, some of them personal and some societal.

The primary personal reason is that our mothers, both of whom now have careers, were at home when we were young and we wanted our children to have the same security, comfort, and nurturing we got from having our mothers at home. We do not feel this is a betrayal of the women's movement, but have, at times, had to defend the choice to other women. For us, this is the freedom of choice that our mothers worked to give us.

It is also true that, for both of us, it is not financially imperative that we work full-time. However, if we did choose, or found it necessary, to pursue careers full-time there are several things about Canadian society at the beginning of the 21st century which would make it difficult.

Our world has changed. Today, there is much more pressure on parents to be actively involved in their children's development. I grew up playing on the street with the neighbourhood kids, participating in activities and teams through school, and hanging out at the park and skating rink with my friends. This will not be the experience of my kids.

It is true that parents (read mothers) are more involved in their kids' lives because of their belief that the world is a more dangerous place. More significant has been the result of years of cutbacks in education and community services. Our local schools no longer provide the after-school programs, or the music, drama and sports from which I benefited. The parks, skating rinks, and community halls are also stretched to their limit and they are not the extension of a tightly knit community where people know and are watching out for your children. There is extreme pressure for places in the free or low cost programs. When they are filled, the only option, for those who can afford it, are expensive private programs, a half hour's drive away. The equal access to educational enrichment which we enjoyed in the '60s and '70s has disappeared.

This means that many women, who might otherwise have returned to work, feel under enormous pressure to make it possible for their children to participate in activities, starting with play groups for preschoolers to music classes, soccer practice, swimming lessons, etc. for those in primary school. This often reduces university-educated professional women to chauffeurs. Yet women feel guilty if they put their personal work goals ahead of their children. Combining a career for yourself with your children's activities is a recipe for super stress, and likely burn-out.

But the major issue that almost all parents struggle with is child care. Most of my friends expected to work in the paid work force. When we were in high school and university it was assumed that gender would not make a difference in our career expectations. For most of us, this has turned out to be false. Granted, it has worked (although with loads of stress) for some of my friends. Their children are in full-time day care because the family needs their salary in order to survive, and they make enough for it to be worthwhile. For others, the cost of childcare would eat up their whole pay cheque so there was no point in going back to work.

The reality is that the number of good, low cost day care places is only a small fraction (except in Quebec) of the demand.

According to many surveys, however, most mothers of young children would like to work part time. I am one of the few women I know lucky enough to have a good part-time job. Unfortunately, it is virtually impossible to find part-time child care. Day cares are usually structured around full-time children, and nannies, understandably, would rather work full time. "Unregulated childcare" (the government's term!) which used to work in this society, and still works in most others, is not a reality for many of us. Some of my friends live great distances from their families. Others have mothers still in the workforce.

Governments talk about day care as a priority. Perhaps a real national program will see the light of day, but I fear it will be too late for me and my friends. Maybe for our daughters…? Don't misunderstand me. I enjoy being with my kids at this stage in their life. I just wonder what happened to that professional woman I thought I was going to be.

We have come a long way in several generations. In my grandmother's day, women had to resign from their jobs when they got pregnant; most women didn't go back to work after their children. My mother was at home with us—and there were a number like her in the neighbourhood, but they all went to work later. It was assumed that I would work from the start; that my profession would be central to my identity, just as it is for a man, and that somehow my children would get looked after. Unfortunately, society has yet to put the structures in place to make that realistic.

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Time to Act

Halima Alio lives on the Kenya-Somalia border where she says, "The cows all look like me; we are all starving." PWS&D is working with our partners to combat severe drought in Kenya, Malawi, Tanzania, and Zimbabwe. Together we are trucking in water, drilling boreholes, and distributing food and seed.

You can help. Support PWS&D.

photo: Caroline Waterman, ACT

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Kumu Tapas

by Mary Lou Johnston

I met Kumu Tapas at a conference of Taiwanese and Canadian theologians held in Taiwan in August 2005. It was a consultation on biblical interpretation where students and faculty from three theological colleges in Taiwan and three from Canada shared their views on a variety of topics. It was a fascinating exchange of cultures in several languages.

Kumu is currently teaching at Yu-Shan Theological College and Seminary in Hwa-Lien on the east coast of Taiwan. She teaches Taiwan Church History, Aboriginal Church History and Culture, Aboriginal

Women's History, and Oral History. Here is her story:

I never thought I would become a teacher at Yu-Shan Theological College. I thank the Lord that he has chosen me to be his servant because I have had the opportunity to experience his grace. Our family has been Christian for three generations so I enjoyed attending Sunday school, Youth Fellowship, and choral groups. As a member of the Presbyterian Church, I decided quite naturally to continue my studies at Christian colleges from 1984 to 2003, finally achieving a Masters of Theology.

I belong to one of Taiwan's original groups, the Sediq, whose population of 35,000 live mostly in the central and eastern plains. When we use our tribal names, our meaning is that we are the "brave ones." Because our society is based on farming and hunting, we feel that we must train our bodies to be physically strong to be respected. This way our society will have plenty to eat and our crops will prosper. The most important parts of our culture are represented in ritual and religious practices. Traditional people worship an ancestor spirit and all aspects of our culture come from its teaching which includes rules for living and a paradise after death. The basic requirements are that men are good hunters and women are good weavers.

Since Taiwan has undergone various invasions, the original Sediq culture has been gradually destroyed and Christianity has developed. The first Christian among the aboriginal people was a woman named Chi-Wang. Chi-Wang became a missionary to the Sediq and other tribal peoples and as a result, Christian churches have been functioning here for 82 years. Almost all Sediq people belong to a Christian church.

When I was pastoring among the different tribal churches, I started to interview people about our history and myths. Since then, I have gathered quite a lot of material in this field. One project was about the anti-Japanese movement among the Sediq people. I applied methods of oral history and thus helped build a window for the tribal voice. The people could regain their right to interpret history from their previous silent states and build up their dignity and confidence.

As Taiwanese aboriginal people, we must seriously face the issue of evangelism and culture with a positive attitude—getting rid of the colonial negative response and building an autonomous faith. Through my faith in God, my love for this land and the people who dwell in it, I chose the field of history and have dedicated myself to do aboriginal theological interpretation.

Mary Lou Johnston is currently president of the Dr. Margaret Strang WMS group at Knox Church in Dunnville, Ontario.

INTERNATIONAL AFFAIRS COMMITTEE

TIME FOR JUSTICE!

WATER: A HUMAN RIGHT

As Canadians, we take water for granted. We do not expect our taps to run dry or our water to be unsafe. Access to clean and safe water for consumption and sanitation is presumed. The report notes:

Access to water is not, however, taken for granted by millions of people around the world. Unequal access to water reflects global inequalities in wealth and in the consumption of resources.

The Secretary General of the United Nations, Kofi Anan, stated in his World Water Day (2001) message, that "access to safe water is a fundamental human need and therefore a basic human right." The UN Committee on Economic, Social, and Cultural Rights adopted General Comment 15 on the right to water:

Water is a limited natural resource and a public good fundamental to life and health. The human right to water is indispensable for leading a life in human dignity. It is a prerequisite for the realization of other human rights.

The number of people who have no access to clean safe drinking water is staggering, more than 1.2 billion! Lack of clean water leads to-preventable-water-borne diseases. Yet, more than five million people die annually from such illnesses.

Canada has not yet recognized water as a human right.

Time for Justice! is based on the report of the International Affairs Committee to the 131st General Assembly, June 2005. The full report is found in Acts & Proceedings 2005.

Text: Dineke Kraay

Editing & Design: Gail Turner

"What is Mission?"

As I prepare to lead a group of WMS women on a mission exposure trip to Guatemala, the question, "What is Mission?" keeps popping up in my mind. I think that everyone passionate about mission should be asking themselves this same question on a regular basis. By posing the question to ourselves, to WMS groups, or to congregations, we can refresh our ideas and renew our energy. It is easy to get into the habit of doing things because they are routine. By looking at the projects that we are involved in and asking, "Does this initiative coincide with my idea of mission?" we may either be rejuvenated or recognize that our energy could be better spent elsewhere.

On your own, or with your WMS group, reflect and answer the following questions. If you are using this with a WMS group, it might be worthwhile to hand out the questions before the meeting so everyone has a chance to provide well thought-out answers.

Questions:

- What thoughts do the words—mission, evangelism, justice, and service—evoke?
- Where do we get these ideas from (scripture, *Living Faith*, media, experiences)?
- What does *Living Faith* say about mission?
- Has your idea of what mission is changed over time? Should it?
- What are some of our assumptions about mission (i.e., mission is purely giving or mission is a give/take relationship)?
- What does the Bible say about mission?

  Suggested Bible readings:

  Matthew 25:35
  Mark 16:15
  Luke 24:45–48
  Amos 5:6–15
  Matthew 28:19–20
  Luke 10:25–37
  Ephesians 4:12
  Micah 6:6–8
- Are there situations where mission has been or could be imposing or disrespectful?
- Where does mission take place? Give examples.
- What does mission mean to you today?

To explore the topic further, consider using the *Education for Mission: Congregational Handbook* as a resource. Chapters in the resource explore topics, such as: Why mission? What is mission today? Who does mission in your congregation? How to develop congregational mission and outreach programs and tools and connections for mission ministry. Every church has been mailed a copy of the resource. If you would like to purchase one, please contact The Book Room, 1-800-619-7301.

Mission is...

Wholistic—Mission is meant for the whole person, the whole community, and the whole creation. It includes witness, service, healing, and development. It addresses all facets of life.

Evangelistic—Mission shares the good news of Jesus Christ, knowing that the full truth of the gospel story is always greater than our limited knowledge, and that illumination and transformation come only through the power of the Holy Spirit.

Advocacy—Mission seeks justice, peace, and righteousness. It is prophetic criticism, the calling to task of societies and cultures that do not protect and preserve life.

Inclusive—Mission includes everyone—people of all races, backgrounds, ages, classes, genders, faiths.

Respectful of culture, faith, and context—Mission recognizes the capacity to respond to the gospel within the framework of one's own situation; Christ is at home in any culture—the gospel alone transforms a culture.

Dialogical—Mission demands a spirit of learning and humility as partners listen to one another.

Ecumenical—Mission involves working together for the unity of the Christian church in order to strengthen the witness to the whole world of the love of God.

Relational—Mission means being in relationship. Mission partnership is a covenant relationship between people—often of diverse backgrounds—who are together striving to bring about God's realm of justice and peace.

Source: Education for Mission discussion paper
"Guidelines for Mission Involvement"

After reading each statement above, reflect on the following questions:

- Do you agree or disagree with the statement? Why?
- What points might you add?
- Do you know of or have you read about a mission experience where this is true or false? Share.

Alexis McKeown

A Test of Faith

by Jeanette Brimner

It's reassuring to realize that even the saints had periods when they were tempted to believe God didn't exist. I'm sure every Christian has occasionally had this experience just as many atheists at times wonder if there really is a God. But as I peer back to what I call "God moments," (times when my prayers have been answered in the affirmative or I pause to admire one of God's wonders, such as a fragile robin's nest still clinging to a bare branch of our maple tree after a fierce storm), I know that God really is alive and well.

At times, though, I truly tire of trying to please Him as I deal with the everyday, irritating events that test my patience, hope, and charity. It's somewhat like resolving to clean the kitchen more thoroughly than I've done before but after scrubbing the floor and counters I spot a bit of dirt missed by my carelessness.

In her book, *The House by the Sea*, May Sarton says, "People who want to be saints, as far as I'm concerned, rarely are in my experience. The saint must not know he is a saint…he is far too busy thinking about other people."

Now I am not aiming to be a saint by any means but I do notice that the harder I try to be "good" in God's eyes the less loving I become because I'm refusing to accept that God loves me exactly the way I am with the ordinary faults and foibles that accompany being human. In Isaiah 49:16 God says, "See, I have inscribed you on the palms of my hands; your walls are continually before me." If I really believe He loves me with an unconditional love, then I can better love myself, and through accepting myself as I am, I am more able to love others. Then my actions become truly pleasing in God's eyes.

Virginia Froehle, in her book *Loving Yourself*, invites women of all ages to dwell on the fact that God loves them and offers 101 meditations to enable women to love themselves as Jesus loves them. (If there is not a similar book of meditations for men there should be.) Each meditation provides a moment of tranquility in a busy day and a reminder of God's steadfast and sustaining love.

For a few days, I neglected to use this book to meditate each morning because of the many distractions that came along including a minor operation, and my five-year-old grandchild's bout with pneumonia, which was accompanied by a very high fever. Today things are back to normal so I began my day reminding myself of God's sustaining love. While I cleaned up the dishes, and did other mundane but necessary chores, I dwelled on God's concern and tried to feel His presence. Whenever negative thoughts began to invade my mind, I banished them by saying to myself: "God loves me and knows how hard I'm trying to deal with my weaknesses."

There will always be times in our lives when we begin to doubt or decide we are just too exhausted to care about anything or anyone; times when we feel depleted or paralysed by fear. But that's the time to remind ourselves how important we are in God's eyes and how deeply he cares about our anxieties and problems. *In Season's of Your Heart*, Macrina Wiederkehr offers us her poem, "Prayer to Own Your Beauty":

O God
help me
to believe
the truth about myself
no matter
how beautiful it is!

How comforting for us to know God loves us and treasures us just the way we are!

Jeanette Brimner has four grown children and six grandchildren, and she has been freelancing for several years. More than 120 of her poems, short stories, and articles have been accepted by various magazines and newspapers.

Mission Staff

GUYANA

Our gifts to *Presbyterians Sharing . . .* support the Rev. Ian Shaw as he works with our partner church, the Guyana Presbyterian Church. Ian is serving as minister in the Upper Corentyne Parish where he preaches, presides over celebrations of the Sacraments, provides counselling and care for parishioners, and moderates the sessions of congregations in the parish. He will also teach subjects as required by the Board of the Formation of Ministry and Mission. As we continue to support *Presbyterians Sharing . . .* let us pray for the mission and ministry of Ian Shaw.

GUYANA

Our gifts to *Presbyterians Sharing . . .* support Linda Shaw as she works with our partner church, the Guyana Presbyterian Church. Linda is working to establish a Christian education program for the church. She is also serving as a resource person for the Formation for Ministry and Mission program in the area of Christian education, and providing guidance for the National Women's Organization of the Guyana Presbyterian Church. As we give to *Presbyterians Sharing . . .* let us pray for the mission and ministry of Linda Shaw in Guyana.

Scottish Parish Takes Gospel into the Heart of the Community:

A west Scotland church is abandoning tradition by bringing the church to the community.

by Marcia Mackay

A church in the west of Scotland is overturning 400 years of the Church of Scotland's tradition with an innovative new venture to bring the gospel into the heart of the community.

With no walls, no building, and no elders, New Charge Church in Greenock is really living out the ethos of the Church Without Walls report, accepted by the Church of Scotland General Assembly in 2001 with the aim of transforming the Church into a fluid movement capable of going to where the people are.

Rev. David McCarthy, leader of Greenock Eastend Parish New Charge, takes his inspiration from the scene in the Bible where Jesus asks his disciples to go out into the world and make them disciples, reports the Greenock Telegraph.

"We are going out into the community," said Rev. McCarthy. "We hold our services in buildings around the east end. We want to be part of the community."

The church has spent the last two years since it was set up developing plans and ideas for evangelism and outreach within the local community.

"We have spent a lot of time listening to people," he said. "That is what we want to do. We want the church to be relevant and supportive."

"We are reaching out," he added. "Now it is time for action."

The church is already in the midst of organizing a new mission trip to Romania to help communities rebuild their lives, and it also has plans to obtain a shop front in the local community to give it instant recognition to the locals.

Church members are diligently going out onto the streets of this west Scotland town in a bid to develop services for young people, and they are hoping the shop front will pave the way to founding a Working for Families project within Greenock.

The Church of Scotland has been pushing local churches to live out the gospel within the wider community and go to where the people are as part of its Church Without Walls philosophy.

"We are literally the church without walls," said Rev. McCarthy, who also works with Inverclyde Youth for Christ and with the local police force.

Rev. McCarthy's initiative has gained the full support of local centres including the Craigend Resource Centre, as well as locals who continue to fill up the Sunday services that are currently being held in Crawfurdsburn Centre before moving on to King's Oak Primary School next month.

Greenock local, Jack Taylor, has testified to the success of the initiative: "There are no long faces at our church services on a Sunday."

Mr. Taylor's wife, Joan, who leads the praise in the new parish, said of the church without walls: "It is so exciting and a real challenge. Everything is new. We are in for an interesting time."

The fresh initiative is a welcome breath of fresh air in the east end community, which has experienced depopulation and numerous demolitions over recent years.

From Christian Today*, an independent, inter-denominational Christian media company which serves to provide direct and current news information to the general Christian public. To read more, go to www.christiantoday.com.*

Build Yourselves Up

"But you, beloved, build yourselves up in your most holy faith." (Jude 20)

Warm up with worship
hands raised, spirit stretching
to the Almighty.
Increase the rhythm of the heart
with the jumping jacks of praise.
Hop onto the treadmill of the Word
read it, study it,
meditate on it, memorize it.
Then it's down on the floor
for push-ups of confession
abdominal crunches of petition
and, firmly grasping others'
    weighty burdens,
bench presses of intercession—set
    after set.
Up on your feet again for step-ups
    of listening
then cool down walking in place,
    silent.
End with a song of thanksgiving
that pours from a well-toned heart.
Now go out to meet the day
your spirit radiating contentment
    and joy
flexible and strong from its workout
with faith, hope, and love.

Violet Nesdoly

Reviews

GRACE WILL LEAD ME HOME
a novel
KATHERINE VALENTINE

***Grace Will Lead Me Home* by Katherine Valentine, Doubleday, $18.95**

Take a few hours to journey to the town of Dorsetville, where Katherine Valentine sets her novel, *Grace Will Lead Me Home*, the third in a series of novels set in this small New England town.

Like any small town, Dorsetville has an array of citizens. Valentine gives us glimpses into a cross-section of these characters. We get to know Father James, the local priest, and his housekeeper, Mrs. Norris, who feels unappreciated and quits her post shortly after Stephen Richter, an ex-con, moves into the rectory. This is just a slim sample of the quirky and endearing characters you will find throughout the pages of *Grace Will Lead Me Home*.

What I found intriguing about the portrayal of this town was how Valentine gives us snapshots of a multitude of characters. She gives us glimpses of their daily struggles and key moments in their pasts. Many of the characters do not become our intimate friends, but as our knowledge of them grows, so does our empathy for the circumstances they find themselves in.

I found the book to be a reflection of the nature of friendships and relationships: when we take the time to hear other people's stories, they come to mean more to us and more of their true self is revealed to us.

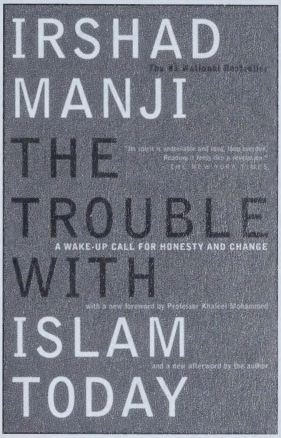
For me, the character who had recently been let out of prison was particularly interesting. Given his situation of being wrongly convicted as an accessory to murder and serving eight years in prison while his brother, the man who actually committed the murder, went free, most people would probably understand if Stephen were bitter and resentful. Valentine, however, chooses to go another way with this character, showing him as a man who, having served his time, simply wants to forget and move forward with his life. He accepts God's love and grace and is led to Dorsetville, where he finds the peace and happiness he has longed for all his life.

As the title suggests, most of these characters receive grace in their lives and it gives us the opportunity to reflect on our own lives and the moments when God has given us the strength we needed to get through the hardships we have faced. *Grace Will Lead Me Home* is a treat for the senses; it should be sipped like a soothing cup of tea.

Mary Simmons

***The Trouble With IslamToday: A Wake-Up Call for Honesty and Change* by Irshad Manji, Random House, $23.95**

The Trouble with Islam Today is an open letter of critique to fellow Muslims. Manji's journey of discovery into her own inherited Islamic world is so wittily documented and searingly insightful that we can only hope that there will be more writers like her for each of our faith groups. Pulling no punches, she states that totalitarian impulses lurk in mainstream Islam.


IRSHAD
MANJI
The #1 National Bestseller
THE
TROUBLE
WITH
ISLAM
TODAY
A WAKE-UP CALL FOR HONESTY AND CHANGE
with a new foreword by Professor Khaleel Mohammed
and a new afterword by the author
THE NEW YORK TIMES

Yet in the midst of this acknowledged reality, Manji persists in exploring her religious cultural heritage. Having escaped Uganda at the tender age of four, that cultural heritage includes a deep impact from Canada, specifically Vancouver where her family first settled. From free babysitting and Bible stories in a Christian Church to currently hosting TVO's *Big Ideas*, Manji has discovered that asking questions is not only tolerated but necessary for the thinking mind. One's faith can evolve and one's race doesn't have to define a person.

Manji's efforts to find an English language Koran strikes a chord since it hasn't been very long in a historical context that most Christians have had free access to Judeo-Christian scripture in their own language. And then there is the problem of understanding what you are looking at…Indeed, the Koran is not chronological and it contradicts itself, a gold mine of "proof texting" to reinforce one's already made up mind. Fortunately for us, Manji still continues to think it all through and hasn't thrown in the towel on Islam as a whole yet, while she unequivocally rejects what she calls "desert Islam."

"Does the virtue of being Muslim make every Muslim virtuous?" This is the burning question as Muslims try to comply with charity, one of the five pillars of their faith. To which Muslims does the money go? Does it matter? Manji says, "Yes, it matters!"

There are many answers to our questions about Islam in this volume but solutions are tentative and in short supply. Hers is a clarion call for all Canadians to accept the birthright of our open society and to ask pointed questions of one another. Tolerance is not segregation and a blind eye. Tolerance does not abdicate us from inter-relationships and responsibility among our citizens. Tolerance is not about keeping our mouth shut when an injustice prevails.

For a heavy subject, Irshad Manji's *The Trouble with Islam Today* reveals Islam with a Canadian logic and humour that needs no apologies. I recommend it to one and all.

Janet Wiebe
Adda McLean Auxiliary WMS
St. Giles Church, St. Catharines, ON

Circles of Hope **by Karen Lynn Williams, illustrated by Linda Saport, Eerdmans Books for Young Readers, $22.95**

This is a feel good book and written to show children that where there's a will, there's a way.

Little Facile wanted so badly to give his new baby sister, Lucia, a special gift. As he sat high in his Mango tree that his Papa had planted for him when he was born, the thought came to him to plant a tree for Lucia. Throughout the book, Facile tries and tries to plant the tree, but something always goes wrong. A goat eats it, it washes away in the heavy rains, fire turns it into a black, twisted stick, until finally he gives up.

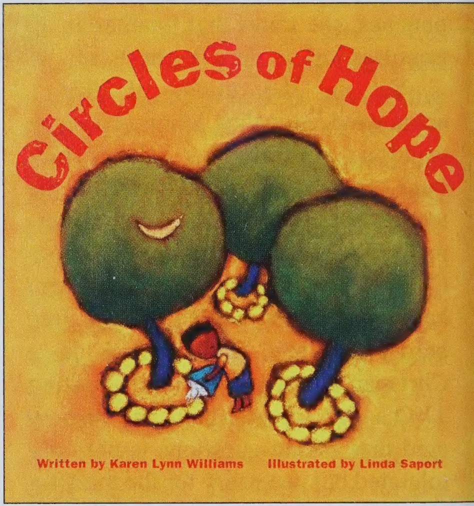
"You must have hope to plant a tree," Tonton tells him. Facile begins to have hope after he builds a circle of stones as high as his waist, and plants the seed inside.

After many years, the tree grows strong, protected by the wall of stones and Facile and Lucia play many days in its branches and enjoy the shade beneath them.

Now Haiti's mountainsides are full of little circles of *hope* to protect the trees inside.

It shows us that hope is a gift from God that we should never give up on.

Reed and Tracey Percival
(Reed is eight years old)



The Book Room invites you to order the books reviewed in *Glad Tidings* and receive a 20% discount. As always the shipping is free in Canada.

wts PCC THE Book Room

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Toronto, ON M3C 1J7
416-441-1111 1-800-619-7301
bookroom@presbyterian.ca

Readers Write

The following letter was sent recently to WMS President Margaret McGillivray from a young woman in Malawi. Margaret met Selina when she visited Chigodi Women's Centre in July 2003. As a result, a poem of Selina's appeared in the November/December 2003 issue of *Glad Tidings*.

Dear Margaret,

I was very happy, and am still happy, to have those magazines. I was glad to see my poem in the magazine.

I am sorry it has taken me so long to write to you. As of now, I thank God for the opportunity He has given me to write to you.

Thank you for keeping and fulfilling the promise you made. The magazine is so interesting, encouraging, and educative. May God bless the Women's Missionary Society.

Before I conclude, I have a poem entitled, "What Stops You?"

What Stops You?
What stops you from praising God?
Is it because you are hungry?
Jesus was hungry before,
But he assured us that we cannot live on bread alone.

What stops you from praising God?
Is it because you are sick?
Why can't you just call upon Jesus?
He healed many people before; He can do the same for you.

What stops you from praising God?
Is it because you are going through a tough situation?
Remember, Jesus suffered on Earth for us to be saved.
Ask Him and He will do a miracle.

Women, let's be like Deborah.
Who knew that with God's help, she would win the battle
In the end, Deborah praised God,
Judges 4–5 tells us.

Let us praise God all the time
For He is the answer to every question.
With Him all things are possible.
Let us praise God.

Selina Kalonga

Mission in Action

Ursula Wiig
The Ecumenical Chaplaincy
University of Saskatchewan

During 2004–2005, there were significant changes in the Chaplaincy. Two long-standing traditions were radically modified in ways that were not fully anticipated. As both these activities required a lot of the chaplain's time and energy, these developments opened the door for new directions, both for the Ecumenical Chaplaincy and the University of Saskatchewan Campus Ministry Team.

The first was the move from a year-round Sunday morning worship service—a legacy of a bygone era when the chaplain was full-time and there was a small year-round community—to a semester-based, student-directed Sunday afternoon gathering. As a result of this change, my primary focus for the year was to work with a group of students on the new worship venture, CONNECT. Members of the leadership team and music group met regularly, usually over Wednesday supper, and in January, we had a planning retreat. Our team was diverse, reflecting the full range of spiritual practices and theological perspectives found in our sponsoring denominations. It's an exciting initiative and together we learnt a lot. Interestingly, sometimes the most graced moments were in the planning—when we talked, prayed, and wrestled over what to do and how to do it in a way that both spoke to students' reality and was consistent with the values of our churches.

The second change concerns the University of Saskatchewan's unexpected "take-over" of the exam study sessions, which the campus chaplains had organized since their inception over 20 years ago. Released from this demanding though rewarding task, I had more time to develop multi-faith contacts for the Campus Ministry Team, so that we are better able to work inter-faith on such activities as our annual services for Remembrance Day and Montreal Memorial, as well as, in 2005, a memorial service for the victims of the Tsunami. Other Team events included a public lecture on the movie *The Passion* and various educational video presentations.

The Chaplaincy continued to provide support and counselling for students. We also endeavoured to reach out and foster links with students who have non-denominational interests and concerns. Some know us because they use our table tennis table which is located outside the office! Our small lunchtime meditation group met weekly and I attended, or participated in, various initiatives sponsored by student groups, such as Amnesty International, Habitat for Humanity, the Sierra Youth Coalition, Students Against Global Aids, etc. As chaplain, I also took time to get better acquainted with the Aboriginal community on campus, some of whom are affiliated with our sponsoring churches. Once again, the Chaplaincy and the Student Christian Movement hosted a Christian Peacemaker in October. This time our presenter was Stewart Vriesinga, who had just returned from Iraq.

In order to strengthen our links with our denominational partners, we had two productive meetings with local Anglican, Presbyterian, and United Church leaders. The result was a new expanded mission statement which gives priority to nourishing "a faith dimension and build(ing) community among students."

To *Canada Ministries* and all who contribute to the work of the Chaplaincy in so many ways, thank you for helping us serve the students and other members of the campus community at the University of Saskatchewan.

Pauline Brown
Jobat, India

Here in India, even with fires, floods, earthquakes, and famines, people are still able to sing, dance, and give thanks to God's bounty. It is an unceasing wonder to observe how well most people manage. It is all very well to say one manages because one has to. But there is a very great difference between managing and managing well.

By God's grace, the past months have held some new and interesting experiences. One of these was beginning the mammoth task of updating the book which I call the "Doomsday Book," which is the history of our Vindhya Satpura Bhil community. The record was started in the '30s by one of our pioneers, Miss M. Williamson, who did the bulk of the work. Through the years, various missionaries have contributed time and effort, but the records were woefully behind. Last year Agnes Hislop, who retired 20 years ago, kindly volunteered to come and try to do the update. She spent over four months walking through villages and visiting Christian homes, eliciting all possible information regarding family members. She returned last October to continue her search. Agnes expects to be here for six months and will probably return in the fall to hopefully finish up. It is a huge undertaking, impossible to do without the knowledge and experience of language, people, and places. Agnes has this background, so we are looking forward to making a microfilm of the book for the Church of North India and The Presbyterian Church in Canada, as well as presenting the Bhil Church with its updated history.

In April, Agnes and I travelled to Canada together. For me, it was to be a short holiday for a few celebrations. At the end of April, four cousins and I had a fabulous trip! Embarking on a cruise ship in Florida, we sailed for ports in the Bahamas, Spain, Azores, France, Monaco, and Italy—spending a couple days in Rome before flying back to Canada. In May, I celebrated my 80th birthday.

A couple of days after our return, I was smitten with a jaw infection. Instead of the two-month absence from India, it was another four months and many visits to a dentist.

2005 was also the year for celebrating our 55th anniversary of graduating from the Ottawa Civic Hospital School of Nursing. About half of our class attended and it was a precious time for remembering times past and those who are no longer with us.

For St. Giles, my home church in Ottawa, this was also a memorable year, celebrating its 80th anniversary. It was not possible for me to be present for the anniversary.

Your prayers are still coveted for our incarcerated brothers. After nearly two years, we are hoping there may be a light at the end of the proverbial tunnel.

Thank you so very much for the beautiful cards, lovely vests, hats, and coverlets for the babies and children. They are all so welcome and make such a difference.

Joel and Rebecca Sherbino
Blantyre, Malawi

The highlight from 2005 was a second visit from Joel's parents. In July, we met them in Kenya and spent two weeks travelling with them on the coast in Mombassa, and then a week in three different game parks: Maasi Mara, Lake Nekuru, and Hell's Gate National Park. Joel and I also spent a week doing touristy things in the big city of Nairobi—movie theatres, restaurants, and shopping.

We had many visitors from all corners of the globe—a Canadian doing research for her Master's thesis was here for about a month, a few World Exchange volunteers from Scotland, two photographers from England, and the moderator of the Presbyterian Church in Australia. It is always fun having guests as the nights here can be very long, and Joel and I have played Scrabble to death! It has been a fabulous opportunity to connect with different people from all over the world.

We were also privileged to have a group of 24 Canadians from The Presbyterian Church in Canada (PCC) visit us for a week. They were in Malawi for an HIV/AIDS exposure tour and to see some of the projects that the PCC is funding through Presbyterian World Service & Development. We organized a full week of visiting various AIDS care and mitigation programs. This included visiting orphan care centres where the group taught the children some songs, visiting the homes of people living with AIDS, watching community volunteers assist in providing home-based care, visiting a child and adult AIDS clinic, and meeting with other professionals who are providing services to the chronically ill.

It was a neat opportunity for Joel and me to talk about our experiences in Malawi and to share the little we know after almost two years. It was encouraging for us to visit with other Canadians and to be reminded again of how fortunate we are to be having this experience of living among the people here. In 2006, we will host four groups of Canadians, including a group from Woodbridge Church (Joel's dad's congregation).

Among our staff, we have had highs and lows. One of our guards lost his two-year-old son to pneumonia, and the grown son of our other guard is struggling with AIDS. Our housekeeper was on maternity leave for four months and is now back working with her baby boy strapped to her back.

Along with his regular church work, Joel has become involved in prison ministry and has really enjoyed leading a Bible study with 50 to 70 prisoners once a week. The prisoners have been very open to talk about their situation and are interested to learn more about Jesus. Even upon release, a few of the individuals have continued to come to Joel for Bible study and prayer at St. Columba.

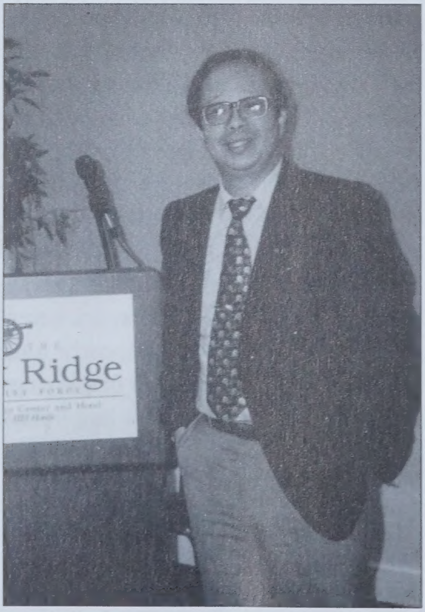
Overseas Staff Birthdays

August
9 - Paul McLean, Taiwan
29 - Mona Barsoum, Cyprus
September
7 - David Villalonga, Nicaragua
16 - Arlene Onuoha, Nigeria
16 - Denise van Wissen, Nicaragua
27 - Clara Henderson, Malawi
27 - Ian Shaw, Guyana

I continue in my role as Monitoring & Evaluation Officer at the Projects Office. As one of the ten poorest countries in the world, Malawi is struggling to become more self sufficient. But with very little infrastructure, almost no irrigation systems, government corruption, and drought and famine, it is sometimes difficult to be optimistic. Malawi is experiencing severe food shortages and nearly four million people are in danger of starving. Donor countries are providing relief assistance in the form of food aid, but it is a daunting task. The next harvest will not be ready until April 2006. It has been a difficult time for us to watch what is happening and feel helpless to assist everyone.

Michael Tai, Ph. D.
Chungshan Medical University
Taichung, Taiwan

With the rapid development of biomedical technology, the issues in bioethics have become one of the popular discussion topics here in Taiwan, not only within the medical field but also in church circles. As a person who teaches bioethics and medical humanities, I received many invitations from hospitals, schools, and Christian churches to speak on the current biotechnological issues. Stem cell research is one of the topics that many Christians are interested to hear about. In June 2005, Changhua Christian Hospital and Tainan Theological College jointly sponsored a conference on Christian Response to Rapid Development of Biotechnology. I was invited as keynote speaker for the occasion and was surprised to see in attendance many ministers from local parishes as well as Christian health professionals. One pastor told me that he has many inquiries from his parishioners in regard to the trials of new medical technology to treat terminal illness, and that he is not well versed to answer. He was very pleased that he came and learned many things he did not know before.



Michael Tai

The Chang Jung Christian University, established by the Presbyterian Church in Taiwan, also invited me to speak to its nursing faculty members and students. Many questions were asked during the discussion. Everyone realizes that this new biotechnology will not only bring potential to future medicine, it will also pose many questions to traditional Christian faith.

The Ministry of Health in Taiwan has invited many scholars and health professionals to come up with regulations to guide the stem cell research here. The Catholic representative has strongly opposed the rush of plunging into this research as he insisted that sanctity of life must be respected. Since life begins from conception, how can humans play with God's creation? The Protestant churches in Taiwan seem to be more neutral in this issue but I am sure that they will spend time to discuss the bioethical issues in the coming years.

Since coming to Taiwan, I have been commissioned by the Ministry of Education to chair a committee to compile a bioethical textbook for medical students. I am pleased to report that I have completed two textbooks. One of them has already been in its second edition. The Medical Education Committee of the Ministry of Education has already talked about a third book on health professionals' social responsibility. If time allows, I will continue to serve in my spare time.

Teaching is my main ministry here but I never forget that I am here to spread the gospel. Thus, I have spent time with students as well as faculty members to discuss faith matters. The faculty members' Christian fellowship group is still going but we have reduced our meeting times due to the heavy workload of most teachers. A few still gather together for prayer every Wednesday morning. Students' Christian fellowship groups are still going well. There are two groups within my university: one is Presbyterian and the other an Evangelical group. I have encouraged them to hold at least one joint meeting together to share Christian witness. These two groups, however, don't seem to get along too well. I will try to serve as a bridge to bring them together.

The minister serving Presbyterian University Student Centre has accepted a call and will move to a parish church in the New Year. Fortunately, his parish is just a few miles away from the city of Taichung where I reside and where more than ten universities are located. The Rev. Chen is a very kind person, who has devoted almost 20 years to student ministry. He promised that he would still do whatever he can to help. I am sure some students will start attending his church. That will be a good thing as not every student here chooses a home church to attend regularly on Sunday.

My classes at the university are going well. I teach mostly bioethics and medical humanities, such as medical psychology, medicine and society, and death and dying. I also offered a class on philosophy of religion and the meaning of life. In the latter class, I introduced the early missionaries to Taiwan, such as George Leslie Mackay, who established the well-known Mackay Memorial Hospital in Taipei; Dr. David Landsborough, a Scottish Presbyterian missionary, who established Changhua Christian Hospital in central Taiwan; and Dr. James Maxwell, the first medical missionary from Scotland, who established SinLau Christian Hospital in Tainan. I also included many others, such as Albert Schweitzer, Mother Teresa, etc. I asked students why these health professionals were willing to sacrifice their own lives—give up good lives in their civilized homeland —and come to Taiwan, this underdeveloped land, to serve strangers.

Students could not understand but eventually they all came up with a good answer that it was because they were Christians. Christians will spread love and actually give their love, even to strangers. I think this course is a powerful way to share the Christian message that helps students to learn that life is not to gain but to share and give, just like Jesus gave His life for our sake.

I am pleased to report that my book on death and dying (in Chinese) has been published in Taiwan and is used as a textbook in many schools. Discussing this taboo issue in Taiwan is brave, yet the time is ripe that people be invited to consider it. I have mentioned in the book that Christian faith helps reduce the anxiety of facing the inescapable destiny of death because a Christian knows that eternal life is promised for those who believe in the Son of God, who conquered the sting of death by His power of resurrection.

I must mention that I am most grateful for the many cards, letters, and prayers, especially on my birthday and on Christmas from women's groups/WMS/Sunday schools. My apology that I failed to respond but my heart sings to you and praises to our Lord Jesus Christ that through your prayers, concern, and encouragements, I have received much strength to carry on with my heavy load of ministry. You are my inspirer and support. Thanks be to God.

Emily Carr
continued from page 7

desire to touch something meaningful but yet not found. Hers was a more joyous and confident life once she embraced a freedom to truly and fully express herself on canvas. Through her writing we see that she was engaged in the act of seeking God by listening and looking, and by expressing this spiritual connection to Him in her artwork. Her faith was writ large no matter the size of the canvas. In finding sanctuary she was able to understand and convey her faith simply but confidently to her audience through her God-inspired works. She was a gift to us all.

Kim Arnold is the Archivist of The Presbyterian Church in Canada. This past September, Kim celebrated her 25th anniversary with the PCC.

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Please order the pins and charms from Katherine Allen in the WMS office.

The Certificates are available from the Presbyterial Treasurer.

continued from page 12

Riding High

Sarah's wheelchair was clamped into place before the other children scrambled into their places.

"I'm a cowboy," shouted Barry, "Did you see me, Sarah? Did you see me being a cowboy?"

"Ya, yu cow–b–boy," Sarah laughed.

"*Me too*," she thought, "*I was a pretty good cowboy myself*."

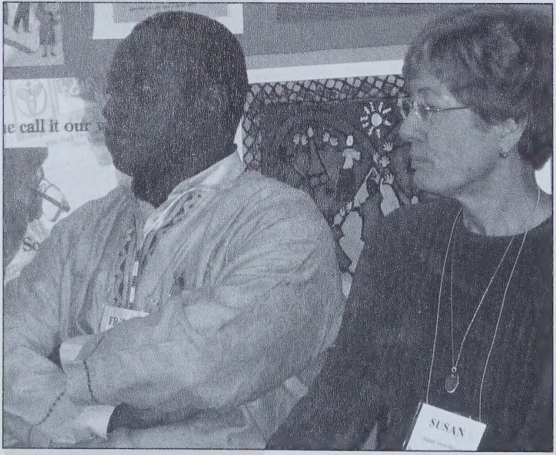
Vera Jensen is a mother, grandmother, great grandmother, retired teacher, writer, and gardener. The joys, fears, tears, and laughter these professions encompass are reflected in her poetry and prose. She lived for many years on the very edge of the ocean on the east coast of Vancouver Island, only recently moving a short way inland to the town of Comox, British Columbia.

In the Society

Synodical

The **Quebec and Eastern Ontario Synodical** met on Tuesday, November 8, 2005 at St. Andrew's Church in Maxville, Ontario. The women of Maxville's Women's Missionary Society (WMS) had the church hall decorated with a fall theme and welcomed everyone warmly for a very interesting day. Synodical President Margaret Reynolds chaired the meeting. Joyce Bender of Glengarry Presbyterial extended greetings, and Joyce Ferguson welcomed everyone to the church. Catherine Blatch set up a book table with current books and other items from The Book Room. The children's books were a big hit with grandmothers who were looking for Christmas gifts. Catherine Blatch then led Synodical in devotions and Bible study. Presbyterial Highlights were given by Lanark & Renfrew, Brockville, Glengarry, and Montreal Presbyterials. Joan Hilliard updated the group with highlights from Council. The Rev. Friday Inya of Nigeria was the guest speaker and gave us the background on the Presbyterian Church in Nigeria. He closed his talk with a challenge to the women attending Synodical. He asked where we see the WMS going. Where will it be in 10 years? What will the new WMS look like? He encouraged us to get younger members involved and to be open to change.

Jo Mott



The Rev. Friday Inya with another guest panelist during a mission event at Unionville Presbyterian Church

Presbyterial

St. Paul's Church in Kemptville, Ontario hosted the fall meeting of the **Brockville** Presbyterial. Members were welcomed to the church by WMS member Gail Butler and Presbyterial President Catherine Blatch chaired the proceedings for the day. The Kemptville group conducted the morning worship which consisted of two parts. The first section, read by Hugh Stewart, focused on Remembrance Day, and the second part, read by

Isabel Wilson and Hugh Stewart, reflected on Paul's letter to the Thessalonians. Eileen Chambers provided special music for the service.

The speaker, the Rev. Friday Inya from the Presbyterian Church of Nigeria, was introduced by the president. In his position as Co-ordinator of the National Directorate of Missions, Friday implements training, orientation, new church development and re-development, research, and general co-ordination of the work.

This year celebrates the 50th anniversary of the partnership between The Presbyterian Church in Canada and the Presbyterian Church in Nigeria. He said that we are being called to wake up and follow Jesus. God has always made His way known but we have fallen into complacency and we need to stop and evaluate ourselves by God's standards and not by the standards of the world. He asked the following two questions: "Have you come to the place in your life that you can say, for certain, that you would be in heaven if you died today?" and "What would your response be if God asked, 'Why should I let you into heaven?'"

It is possible to talk about our faith and we should be confident in doing so. If we are not sure of our own faith, we cannot bring new people to God. Can the church of today tell new members that it will help them grow in their faith? We have this responsibility.

Friday closed his presentation by defining evangelism as, "One beggar finding bread and showing another beggar where he found it."

Mary Moorhead thanked Friday for his thought-provoking talk which both challenged members and encouraged them. The president thanked members for attending and closed the meeting with prayer.

Judy Messenger

The 92nd annual meeting of the **London** Presbyterial was on January 19, 2006 at Knox Church in Belmont Ontario. The theme for the day was *Joy in Caring* inspired by James 1:27.

Everyone was welcomed by Presbyterial President Ida Human, the Rev. Gloria Langlois, and Juanita Coventry, Belmont WMS president. The meeting was well attended by members and guests. Minutes and reports from 2005 were read and accepted. A very challenging Bible study on our theme was lead by the Rev. Anne Yee-Hibbs. Marian Weldon gave an informative book review and special guests were introduced by incoming President Winn Files. Synodical President Pauline Lindsay introduced Karen Plater the afternoon speaker, Karen spoke about Presbyterian World Service & Development's (PWS&D) campaign *Towards a World Without AIDS* and its work in Africa and India. With statistics of about 25 to 28 million people living with AIDS in Sub-Saharan

Africa alone, it is wonderful to hear that progress is being made in many different areas. Drugs are becoming more accessible, training is available to teach people to speak about AIDS prevention, and orphans are being cared for in community-based orphan care centres. Karen also presented an excellent slide show. We can help with prevention, care, food, and drugs through our PWS&D contributions. Karen was thanked by Joan Boyce.

Judith Heal

Lucy Mbochi Wanjiru of Kenya, Mary Findlay, a group leader of the Daughters of Knox, and Robert Robert Tanzania.

The **Maitland** Presbyterial met on Monday, January 16, 2006 for its annual meeting. The Rev. Harvey Osborne, Grey-Bruce-Maitland moderator, inducted the executive that day.

Back row: Mary Robinson, literature secretary; Marilyn McIntyre, past president; Joanne Lennips, literature secretary; Mary Wray, recording secretary; Margaret de Boer, adult West secretary; Nancy MacIntyre, historian; Jean Leitch, adult East secretary
Front row: Erlma Haldenby, *Glad Tidings* secretary; Agnes Bregman, first vice president; Marjorie Deyell, president

Local

Two exchange students from Africa, who are studying at the University of Guelph under the Canadian Government's Canadian World Youth Program, took part in the Daughters of Knox November meeting at Knox Church in Acton. They illustrated some shocking facts and figures on the spread of HIV/AIDS in their home countries. When they return, they plan to educate their peers in an effort to stem the further spread of HIV/AIDS.

The month of November brought the annual fall WMS Thankoffering service to Knox Church in Morrisburg, Ontario. Special guest was the Rev. Friday Inya of Nigeria, who is a bright and positive thinking servant of his church.

President Margaret Reynolds occupied the pulpit and guided members as they participated in the service. Friday explained much of his life's work in the Presbyterian Church in Nigeria and conveyed a wonderful message of hope. His dedication and service inspired those who listened. Hard work and the desire to spread the gospel were interwoven in his sermon and gave the congregation much food for thought. This young man will long be remembered by many.

Rev. Friday Inya

Friday was born in Afikpo, Nigeria, where he was raised by non-Christian grandparents. While in secondary school, he became a Christian and has since been with the Presbyterian Church in Nigeria in which he has served God in many ways. As an evangelist and ordained minister for over 20 years, he travels widely in order to carry out his work in evangelism.

Margaret Thom

Check your Facts

When reporting for the "In the Society" section, please be sure to type or **print** clearly all names (location, group, members, and guest speakers) and position titles.

St. Andrew's Church in Welland, Ontario held a Mission Awareness Sunday recently where Sonya Henderson was the guest speaker. Sonya spoke about her work as a missionary in Eastern Europe. Left to right: Shirley Barnhart, Marilyn Leslie, Sonya Henderson, Dolores McLeod, and Pastor Guy Sinclair.

WMS President's Itinerary Margaret McGillivray

April 1: British Columbia Synodical

April 2–3: Mission Awareness Sunday, Calvin Church, Abbotsford, British Columbia

April 10: Meeting with the Rev. Sarah Kim, Toronto

April 11: St. Giles/Kingsway, Toronto (China)

April 23: Mission Awareness Sunday, Knox, Tiverton, Ontario

April 25–26: Southwestern Ontario Synodical, Sarnia (Japan)

April 30: Mission Awareness Sunday, Knox, Dundas, Ontario

April 30–May 3: WMS Council, Crieff Hills, Ontario

May 18–30: Mission Trip to Guatemala

June 4–9: General Assembly, St. Catharines, Ontario

CIRCULATION NEWS

Katherine Allen

At its February meeting, the Editorial Committee looked at the list of subscribers who receive complimentary copies of *Glad Tidings*. As part of our outreach over the years, complimentary copies have been sent to people in Nigeria and Guyana. Since we do not always hear from these subscribers, a letter was sent last fall to ascertain whether or not they were receiving the magazine. We have received two responses.

The following response is from Soamwattie Singh in Guyana, who writes: "Greetings in Jesus' precious and lovely name! I must say a very special thank you for your regular *Glad Tidings* booklet. I do enjoy reading them. Thanks again for keeping my name on your list and for praying for me. Please continue to pray for me. Extend my great love to all the members of the WMS. God's richest blessings be with you all."

Please notify us of any changes to your congregation's *Glad Tidings* secretary/contact person by the end of June. This update will help ensure that the summer mailing, which contains the list of subscribers, is sent to the proper source. Please include the name of the congregation and group number in your correspondence.

Forward in Faith

Masihi Madhymik Vidhiyalya Jobat Christian Middle School—An Update

The Women's Missionary Society has approved two grants from undesignated bequests to rebuild Jobat Christian Middle School in Jobat, India—$25,000 in 2005 and $20,000 in 2006. The 2005 grant has been used for construction completed to date, and the 2006 grant is on its way for further completion of the building.

Like the Christian School in Ratlam, India (see last issue of *Glad Tidings*), this school was started by missionaries of the Women's Missionary Society and The Presbyterian Church in Canada (PCC).

Flora Kalib, Principal of the School in Jobat, reported on February 5 that the building construction is going very smoothly. The ground floor is now complete and the work on the second floor is almost done. They are working on the roof and have begun to plaster the main floor.

The new school will be dedicated in loving memory of Miss Mabel Booth, a Diaconal Minister of the PCC, and former Children's Work Secretary for the Women's Missionary Society.

The children are watching and waiting in anticipation for their new school with improved classrooms. For some of the older children, it will mean having a classroom rather than a veranda for their classes.

Wilma Welsh, Treasurer

IN REMEMBRANCE

Mrs. Vera Bloss (Jones)
Knox, Agincourt, ON

Anne Christie Maxwell
Strathcona, Burlington, ON

Audrey Webster
St. Giles, Calgary, AB

Agnes Cutt
Knox, Goderich, ON

Ruby Anderson
Stamford, Niagara Falls, ON

Mrs. Margaret Stone
St. Andrew's, Orillia, ON

Dorothy (nee Lukes) Nekrassoff
Parkwood, Ottawa, ON

Mrs. Elizabeth Margaret (Elsie) Wilson
Riverdale, Toronto, ON

Leila MacInnes
St. Andrew's, Toronto, ON

Florence Robinson
Anne Doig
Trinity York Mills, Toronto, ON

Mrs. Minnie Murray
St. Andrew's-Chalmers, Uxbridge, ON

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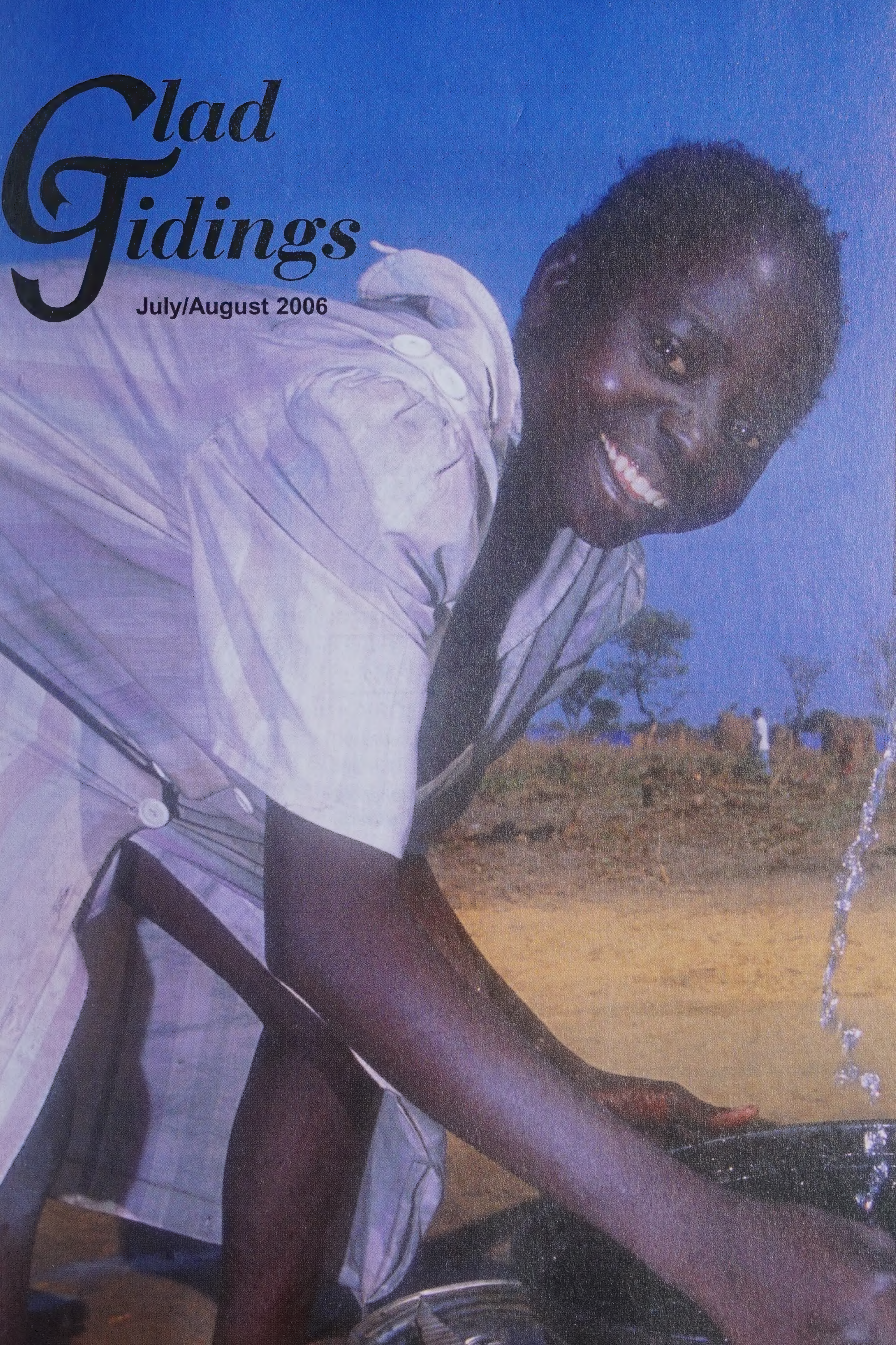
Glad Tidings

July/August 2006



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ACT International

Glad Tidings

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KATHERINE ALLEN

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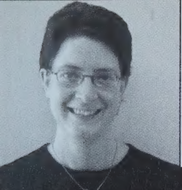
Glad Tidings reports on aspects of the Women's Missionary Society on all levels.

Glad Tidings challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally, and internationally.

Glad Tidings through its content, encourages readers to become informed, educated, inspired, and motivated to action.

GladTidings provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters, and book reviews are not necessarily endorsed by the WMS or by the Editor.



Sonya Henderson

Editorial

What does the Lord require of you?
To do justice, and to love kindness,
And walk humbly with your God.
Micah 6:8

Tuesday, July 11 is World Population Day, a day to focus on the right of every individual to enjoy a life of health and equal opportunity. There are so many aspects of such a life that it can be almost overwhelming to choose which one to focus on. However, as the theme of this year's Women's Missionary Society (WMS) Council was Water: Sacred Gift, Sacred Trust, my attention is drawn to this particular issue and how for many around the world, water—or the lack of it—is a critical and determining factor in their everyday existence. During Council, delegates were inspired by the opportunity to focus on water—its importance to us as human beings, the sanctity of it, and our obligations to ensure that access to water is valued as a basic human right.

Let me encourage you all to be inspired and take action to ensure that we maintain our sacred gift and our sacred trust. Locally, we can take easy steps to conserve water in our homes by fixing leaky taps, by not running water while brushing our teeth, and by installing efficient sprinklers, toilets, and showerheads.

Social action can also be taken. KAIROS, the dynamic church-based social justice movement of the Canadian Ecumenical Justice Initiatives, has been coordinating a letter-writing campaign. KAIROS believes that "Water is a sacred gift and a necessity of life that we often take for granted. But as global demand outstrips supply, water conflicts are on the rise. Water must be maintained as a human right and a common good."

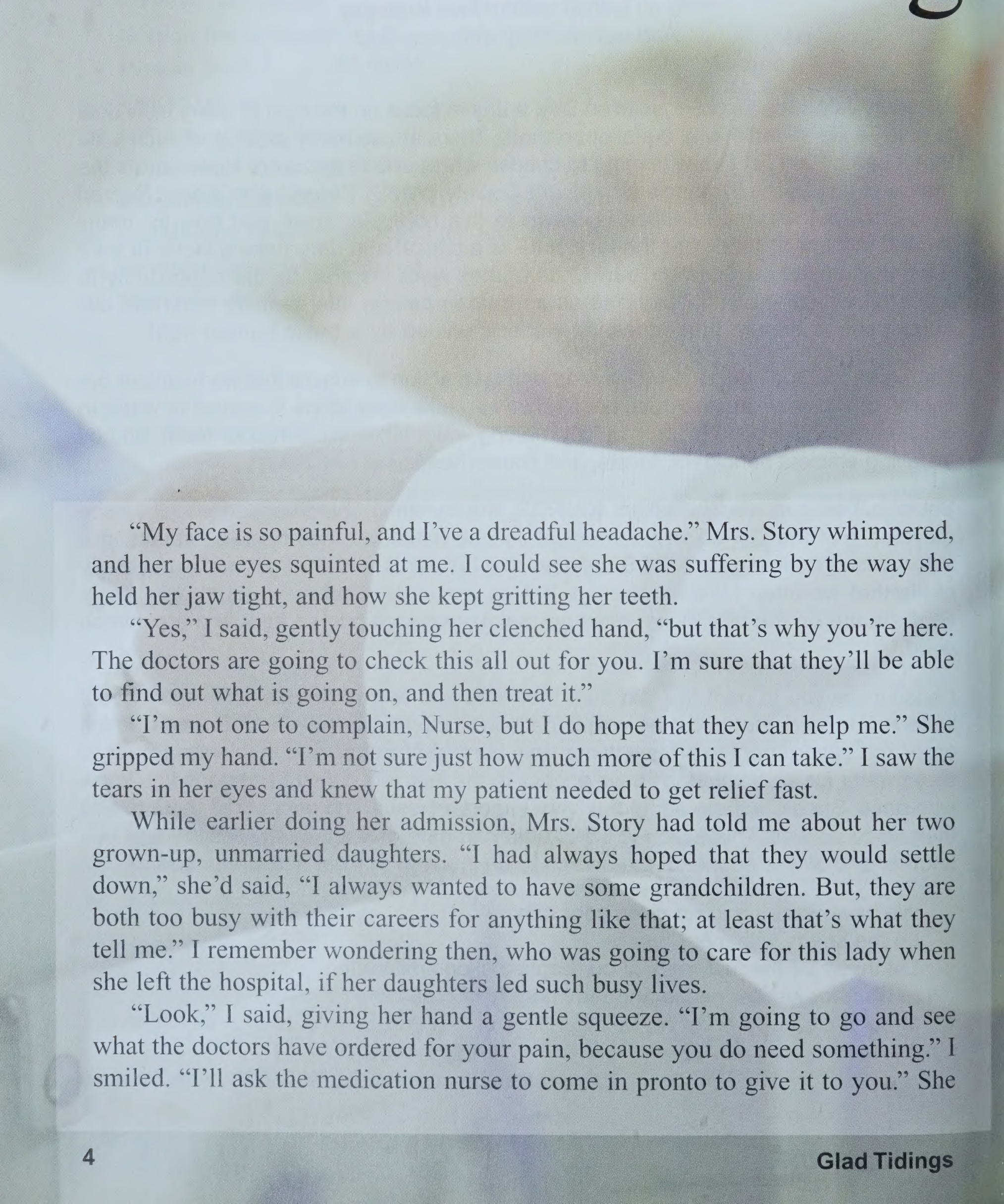
I encourage you to print the text from their web site (www.kairoscanada.org/e/action/waterActionCard.asp) and mail in their petition to the Prime Minister of Canada, which urges the government to protect water from commoditization, and to ensure access to clean water for all. If you don't have access to the internet, contact someone you know who does. Speak to them about this very important issue and encourage them to add their voice as well. This action is true to the mandate of the WMS to "encourage one another and all the people of the church to be involved in local and world mission."

> We have waited and received your rain
> on the seeds within our hearts
> Let these be the first fruits of our baptismal commitment
> to work for justice, peace and the integrity of creation
> through clean water for all.
> Amen.*

*Prayer from "Enough for All," PWS&D Worship Resource

A Woman of Courage

by Victoria Stirling



"My face is so painful, and I've a dreadful headache." Mrs. Story whimpered, and her blue eyes squinted at me. I could see she was suffering by the way she held her jaw tight, and how she kept gritting her teeth.

"Yes," I said, gently touching her clenched hand, "but that's why you're here. The doctors are going to check this all out for you. I'm sure that they'll be able to find out what is going on, and then treat it."

"I'm not one to complain, Nurse, but I do hope that they can help me." She gripped my hand. "I'm not sure just how much more of this I can take." I saw the tears in her eyes and knew that my patient needed to get relief fast.

While earlier doing her admission, Mrs. Story had told me about her two grown-up, unmarried daughters. "I had always hoped that they would settle down," she'd said, "I always wanted to have some grandchildren. But, they are both too busy with their careers for anything like that; at least that's what they tell me." I remember wondering then, who was going to care for this lady when she left the hospital, if her daughters led such busy lives.

"Look," I said, giving her hand a gentle squeeze. "I'm going to go and see what the doctors have ordered for your pain, because you do need something." I smiled. "I'll ask the medication nurse to come in pronto to give it to you." She gave me a feeble smile. "Yes, I sure could use it. It feels like my face is getting ready to fall apart."

Once she had received her medication and had had time for it to take effect, I went back in to check on her. As she was resting quietly, I didn't disturb her.

Mrs. Story underwent many tests and scans. It was discovered that she had cancer of the sinus and her only recourse, at that time, was to have an operation.

She was my patient on the day she was scheduled to go for her surgery and as I was finishing her prep, she said, "Nurse, I'm so pleased that I was able to come to this hospital because I know that the doctors here are among the best." She smiled. "I know that they will do everything they can for me."

> "God is our shelter and strength, always ready to help in times of trouble, so we will not be afraid..."

I nodded. "Yes, you're right Mrs. Story, we are lucky to have such good surgeons."

Several hours later, I had to go down to the recovery room to pick up my patient; the report that I was given chilled me. I wondered how she was going to cope when she received the bad news.

The surgeons had found that the cancer cells had invaded a large portion of her frontal sinus areas. They not only had to remove a good part of her upper palate, but also her left eye as well.

Mrs. Story was still groggy from the anesthetic so I had one of my peers assist me in transferring her from the stretcher into her bed. She moaned as we moved her and her right eye remained closed. I wanted to check her chart to see when she had received her analgesic before I disturbed her further.

Later, as I was checking her vital signs, she grabbed hold of my arm. "The doctors have been in to see me." Her speech slurred, due to most of her palate having been removed. "They've told me what they had to do." She sucked the excess saliva that had accumulated in her mouth. Her uncovered eye stared into my face. "Most of the pain has gone, and for that I'm grateful, but..." she swallowed hard, "they had to cut an awful lot of stuff away."

"Yes," I nodded, "you're right, you have had a lot done, but once everything begins to heal I'm sure that you'll start to feel better."

Tears filled her right eye and I gently wiped them away. "This, I know, has been a difficult day for you so might I suggest that we leave the talking to later and you try and get some rest." I fluffed her pillows, re-positioned her, and straightened the covers.

"Yes, Nurse," she said, "that might be best." She put her hand over her bandaged eye. "I need to think some things over, and decide what I want to do."

When I went in later to check on her, she was sitting up in her bed. She was leafing through the pages of a small book.

"Can I help you find whatever it is you're looking for?" I said, as I moved over beside her.

She smiled. "I would like to read one of my favourite psalms." She squinted as she tried to read the fine print. "But having only one eye, it's a bit awkward."

I took the book from her. "Which one are you looking for?"

I saw her right eye fill with tears. She shook her head. "Please, Nurse, excuse me a moment."

"That's okay," I said, "Tears are a part of the healing process; it's all right to cry."

She swallowed hard. "I know that." She gave me a lopsided smile. "If you've time, would you read me Psalm 46? It's a favourite of mine."

As I uttered the words of this hymn of praise, "God is our shelter and strength, always ready to help in times of trouble, so we will not be afraid…" my patient lay back in her bed. I saw her body start to relax, and she closed her exposed eye as if she was sleeping.

When I'd finished reading I lightly touched her hand, which was lying over the top cover. She responded by grabbing hold of mine and giving it a squeeze.

This patient's recovery was slow due to many unforeseen complications. Mrs. Story, in due time, decided not to have any further treatments. She chose instead to go home, so she could spend some meaningful weeks, or months with her family. Her daughters were very supportive of their mother, and made arrangements to stay with her.

The doctors tried to change my patient's mind, but she was adamant that was what she wanted. I remember feeling humbled by her strong determination, and have always hoped that she did get to enjoy quality time with her relatives.

Now, whenever I read that psalm I'm reminded of this particular lady, and the courageous way she accepted her poor prognosis. I never saw her again, because she didn't return to that ward. However, she does remain in my memory bank of special people that I've had the pleasure of knowing.

Victoria Stirling was born in Newbury, Berkshire, England. She immigrated to Canada in 1966 with her husband and two children. She's a retired nurse, published freelance writer, and self-published author.

Mission Trip to Malawi

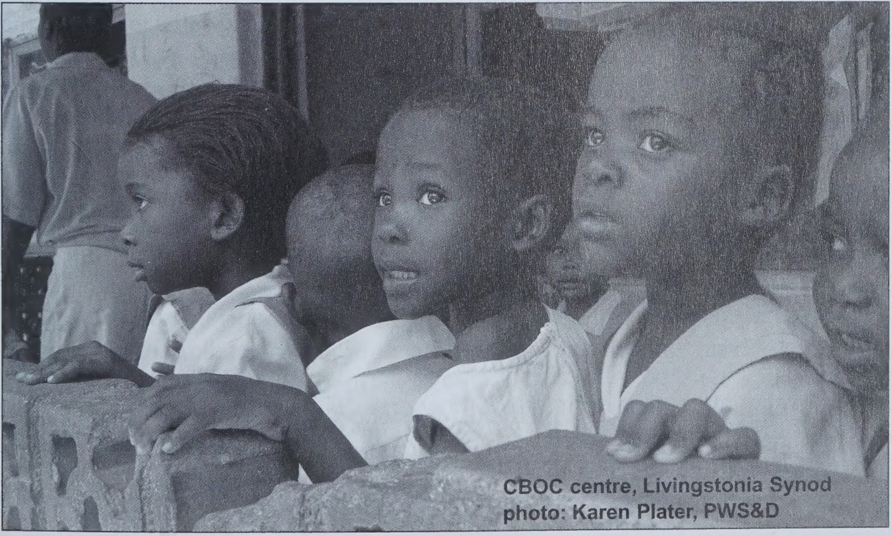
by Nancy Simpson
on behalf of Kathleen Gaule, Abiodun Lewis, Rebecca Truman, and the Rev. Dr. Douglas McQuaig.

I had seen the fabulous photographs of Africa in magazines: the ones with the vibrant, orange sun just above the horizon. Now, as dawn broke in the air space over Africa, I peered out through the plane window to witness this sight first hand. That big orange sun was so perfect and its reflection left a streak across the horizon. I had to pinch myself. Soon my four fellow travelers and I would put our feet on Malawian soil. We would pinch ourselves frequently over the next two weeks to make sure we were not dreaming.

It all began in 2003. A small group from St. Andrew's Presbyterian Church in Streetsville (Mississauga), Ontario had provided leadership within our congregation for Operation Christmas Child—the Christmas Shoeboxes. Now that same group, about 15 in all, would begin to prayerfully plan how our family of faith might make a difference to the devastation caused by the HIV/AIDS pandemic in Sub-Saharan Africa.

I have likened our journey to those moving sidewalks one finds at an airport. You get on, look around, and find several like-minded people with you. Before you know it, you are going places that you have never gone before, both physically and spiritually.

That first year, we pledged $5000 for the Community Based Orphan Care (CBOC) centres in Malawi. This was a 'Something Extra' project identified on the Presbyterian World



CBOC centre, Livingstonia Synod
photo: Karen Plater, PWS&D

CBOC centre, Blantyre Synod
photo: Carl Hiebert, PSWS&D

Service & Development (PWS&D) web site. We managed to exceed that goal and raised almost $8000. Doing better than we thought reinforced our belief that the Lord's hand was upon our efforts.

The following year, we began talking about going to Africa to see these projects, to look into the eyes and faces of the Malawian people, to try to understand their needs, and what it is like to live in poverty and disease. In 2004, we pledged $5000. This time, we raised more than $9000. We were buoyed again by this success and we continued to pray that all our efforts would bring glory and honour to God. By now, the trip to Africa was becoming a reality and we began to work more closely with the very helpful staff at The Presbyterian Church in Canada and PWS&D.

In 2005, we boldly pledged $10,000 and once again, reached our target. This money funded the project we planned to undertake in Malawi. Some time later, we learned that this project would be to give two of the CBOC centres a much-needed fresh coat of paint. Five of us from St. Andrew's then committed to make the journey.

Once in Malawi, we witnessed the amazing spirit and ingenuity of Malawians as they came to support the orphaned children. We visited the orphan care centres in seven different communities: some on the outskirts of the main city of Blantyre, and some in rural areas. The centres provide a nurturing environment for children three- to five-years of age while their care providers go to school or work. Most of the staff in these day care centres are volunteers, although one or two in these centres are often paid teachers who earn the equivalent of about $35 each month. The women who cook, and all the other helpers, are volunteers from the local community.

The children arrive early in the morning and are picked up around 3:30 p.m. How eager these children were to show us what they had learned! Like children everywhere, the Malawian children smiled, sang, reached out to shake our hands, and gathered with great glee when it was time to take pictures.

We watched as the fire was lit—sometimes right on the cement floor in the CBOC centres, or sometimes just outside the back door of the small, dark facilities that were used for day care in the rural communities. The smoke drifted lazily up into the sky as the Nsima cooked in the large, open pot which was positioned on top of the burning embers. Nsima, a porridge-like substance made from cornmeal and water, is the main source of nutrition for the children and constitutes the one hot meal they get each day.

There are approximately 1.2 million orphans in Malawi and those numbers are growing as AIDS and the opportunistic diseases that accompany AIDS, continue to wipe out the middle generation. Malawi is a country of children and grandparents. It is not unusual to see a young boy or girl carrying a younger child on their back. The older children are often the primary caregiver.

What admiration we felt when we met Miriam! She is raising her two six-year-old grandchildren in the absence of their own parents. She proudly showed us the chickens that she was raising in one room of her tidy, humble home. The chickens were her income-generating project. If they had been left outside, the chickens would have been stolen. We were humbled as Effie and the four grandchildren that she was raising showed us the dozen goats that generated income for their family.

It is prayer and our memories that bind us now to the people of Malawi. We pray for miracles among the Malawian people. We pray that God will enable us to be part of these miracles. We also pray that through the Malawian people, and our experiences there, we may have a greater awareness of the community right in our own neighbourhood.

Mission Staff — GHANA

Our gifts to *Presbyterians Sharing . . .* support the Rev. Dr. Donald McKay and the Rev. Marion Barclay McKay as they work with our partner church, the Presbyterian Church of Ghana. They are currently working at the Ramseyer Training Centre in the Eastern Region of Ghana. They organize and teach special ministerial training courses for mature candidates entering the ministry, as well as offering courses for lay ministers, women, ecumenical guests, ministers and group leaders. These courses run from one to six weeks in length. Let us pray for Donald and Marion as they use their gifts of ministry in Ghana.

The Presbyterian Church in Canada (PCC) and the Women's Missionary Society (WMS) have had over 100 years of involvement in Taiwan. In March, 2006, the TamKang High School in Taiwan celebrated the 90th anniversary of the opening of the Girls' School Building that served as classrooms and dormitories for the young women. The PCC delegation included Sarah Kim, Joy Randall, Ron Wallace, Pat Allison, Jack and Betty Geddes, and Wilma Welsh. During the celebration, much appreciation was expressed to the WMS and the PCC for their strong leadership and commitment in educating female students in Tamsui, Taiwan.

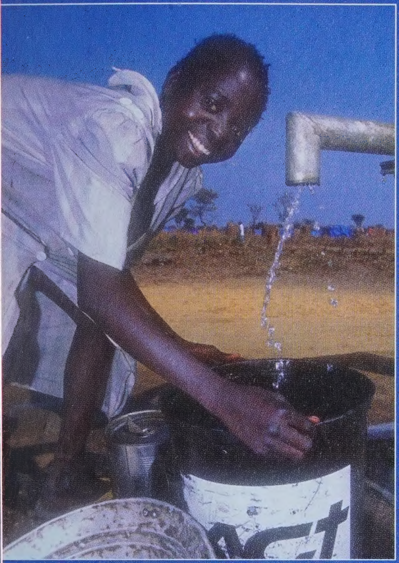
Sarah Kim with TamKang High School students.

The unveiling of the memorial plaque to honour Dr. and Mrs. William Gould who designed and helped form the TamSui (now TamKang) Girls' School in 1916.

Sarah Kim, Wilma Welsh, Mrs. Yao, school principal Albert Yao, Presbyterian Church in Taiwan General Secretary the Rev. Andrew Chang, and TamKang High School board members at the TamKang High School Bell Tower.

Aboriginal students at TamKang High School performing a "celebration dance" at the school's dedication.

Wilma Welsh, Sarah Kim, and Joy Randall with a bust of Dr. Geroge L. MacKay at the MacKay Memorial Hospital Museum.



91st Annual WMS Council
April 30–May 3, 2006

Water: Sacred Gift, Sacred Trust

Sunday, April 30, 2006

The Women's Missionary Society (WMS) Council delegates from across Canada gathered for their annual Council meeting at scenic Crieff Hills Community near Guelph, Ontario. Crieff Hills is a Christian retreat and conference centre that is owned and operated by The Presbyterian Church in Canada (PCC).

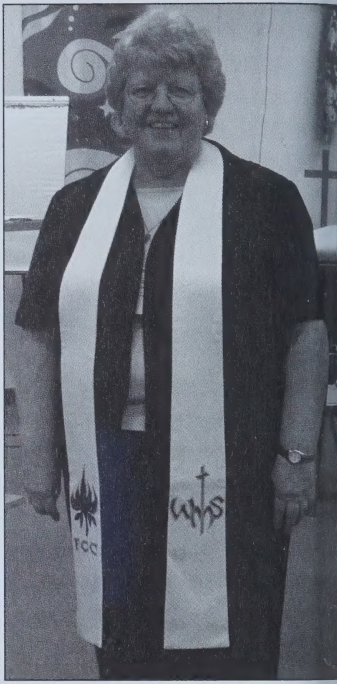
The meeting began Sunday night with a welcome from WMS President Margaret McGillivray and a fun ice-breaker game with some sweet treats.

Speaker

Eleanor Wood, a motivational speaker from Troy, Ontario, used humour and heartwarming stories to focus on the different personalities and people who are members of our congregations. She explored the idea that articles hanging on a clothesline are often an indicator of the activity that is going on inside a house. She then created a clothesline for the church and hung socks—souls—to represent a different type of church member that make up our congregations. Each person, Eleanor stressed, has a specific role within the life of the congregation; each person should be appreciated and treasured for the role he or she takes in the church.

Special Presentation

Before evening worship, the WMS formally recognized Wilma Welsh as moderator-elect of the 132nd General Assembly of the PCC and presented her with a beautiful WMS/PCC stole.



Monday, May 1, 2006

Bible Study

The Rev. Judee Archer Green designed the morning worship services based on the Council's theme: Water: Sacred Gift, Sacred Trust. "Water of Life" was an interactive service and the focus was on water imagery in Genesis 1:1-10 and Psalm 29. In the Genesis passage, water was the focal point and crucial for all creation. In Psalm 29, the connection between water and worship was explored. Using water imagery to illustrate the power and might of God, the psalmist also explored the duality of water and how it both gives and takes life. Delegates also focused on the peace that is garnered from water. After brainstorming some known details of the Noah's Ark story in small groups, Ms. Archer Green read the story from the bible. It became apparent that even if we believe a particular bible story or scripture to be familiar, we often don't know the story as well as we think we do. Therefore, assumptions shouldn't be made that other people also know the story. We then realize our mandate: to share and tell others the stories of the bible.

Report

A report was given to Council in regards to the Camp Prescawa property in Manitoba. The property is to be sold to the Presbytery of Winnipeg and leased to the Winkler Bible Camp for camping purposes only. A monument is to be erected on site which outlines the WMS's long-standing history with the area, which began with a Residential School.

Guest Speaker

In keeping with the Water theme, delegates heard from Mr. Bruce Duncan, Director of the Hamilton Region Conservation Authority, in the afternoon. Mr. Duncan shared information about the watershed in Southern Ontario. He explained that the proposed Source Protection Plan is crucial to protect our ground source water as it is the cheapest and most transparent way of caring for our water. Mr. Duncan concluded that in the inter-connected lives of our water sources, everyone lives downstream from someone else.

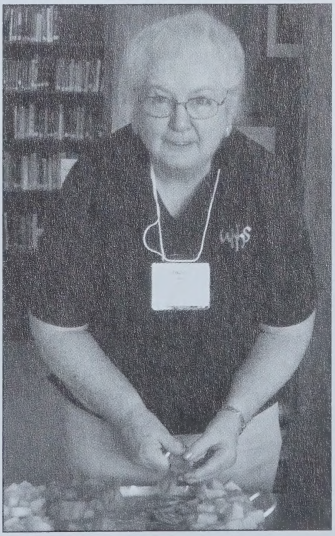
Guest Speaker

Dr. Deborah Tezlo, a doctor from the Jobat Hospital in India, used the verse from Isaiah 9:2 "The people who walked in darkness have seen a great light" to illustrate how it was that her people—the Bhils—had been living before John Buchanan's arrival in India and his sharing of the Word. Dr. Tezlo shared the story of the Bhil persecution in her region—how Hindus came to the Christian school in Amkhut and destroyed property (bibles and pictures of Jesus) and started beating the children. She told of the continued persecution of faithful Bhil Christians by Hindu extremists. She also told of the great work that is being done at the Jobat hospital, the Christian School, the Community Health program, and the Nursing School in the area. Dr. Tezlo gave thanks to the WMS on behalf of all the people in India who are able to be trained and do their job. She concluded by giving thanks for the assistance she has received personally.

Mission Projects for 2006

The remainder of the 2006 Mission Project money was designated to the Jobat hospital in India. The hospital was granted $15,000 to build an Intensive Care Unit.

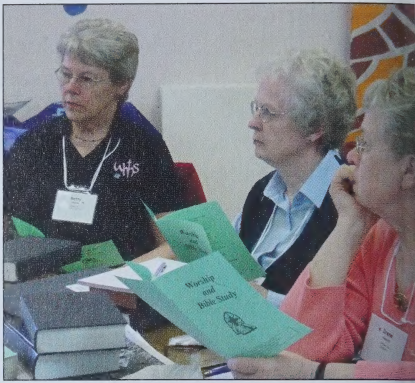
Threatened with Resurrection



In 1995, it was decided to re-evaluate the role of the WMS in the life and mission of the PCC and the report "Threatened with Resurrection" was put forward. A recent decision was made to re-evaluate this report. A motion to form a Taskforce to envision the work of the WMS and report initial steps to Council in November was passed. The Taskforce will concentrate on some main points—specifically on how the society has changed, our relevance, and our future within the PCC.

The Rev. Dr. Rick Fee put the process into a context and gave a bigger picture of how the WMS should meet and participate in the long-range planning for the PCC. Mr. Fee stressed that it is important to check-in and ensure that what we are doing is still in keeping with the teachings of Jesus.

Presentation



Joy Randall and Wilma Welsh gave presentations on their March 2006 trip to Taiwan. They had been invited to attend the 90th Anniversary of the TamKang High School in TamSui, Taiwan.

The PCC has 133 years of involvement in Taiwan with a strong commitment from Presbyterian women and the WMS. The ministry to the area has included evangelism, nursing, music ministry and teaching.

Before heading to Taiwan, Joy researched the history of the school from 1905 to 1975 and published her findings in a book. Wilma and Joy attended the celebrations and were present for the unveiling and dedication of a plaque honouring Dr. and Mrs. William Gould. Joy reported that the students were very thankful for the financial support and scholarships they have received from the WMS and the PCC. Further information and pictures of their trip can be found on page 10.

Tuesday, May 2, 2006

Worship

During the morning "Conversations" worship, delegates were divided into groups of four. Two stories from the life of Jesus were explored: Jesus' baptism in Matthew 3:13–17 and Jesus and the Woman of Samaria from John 4: 4–29; 39–42. Each member of the group was assigned to a key character in the story and was asked to imagine themselves as that person while listening. After the reading, members of the groups entered into role-playing conversations to explore what emotions, questions, concerns, and insights each person brought to the story. It was an interesting way to explore and live out knowledge of the scripture.

Presentation

Gail Turner from PCC Justice Ministries, and our Presbyterian representative with KAIROS, the Canadian Ecumenical Justice Initiatives, outlined the importance of speaking up at the grassroots level in order to protect our water supplies and to prevent the privatization of water resources. KAIROS is organizing a mail-in petition to the Prime Minister which calls on the Government of Canada to

support publicly or cooperatively controlled water services that have genuine community participation, to protect and preserve natural sources of water, and to oppose policies that promote the privatization of water services. Letters can be downloaded and printed from the KAIROS web site: www.kairoscanada.org.

Resolution

A resolution was brought from the BC Synodical asking the WMS National Council to write the federal government to urge them to take a strong stand against privatization of Canadian waters and for every delegate to write to municipal, provincial, and federal members of parliament. The motion was carried.

WMS Taskforce

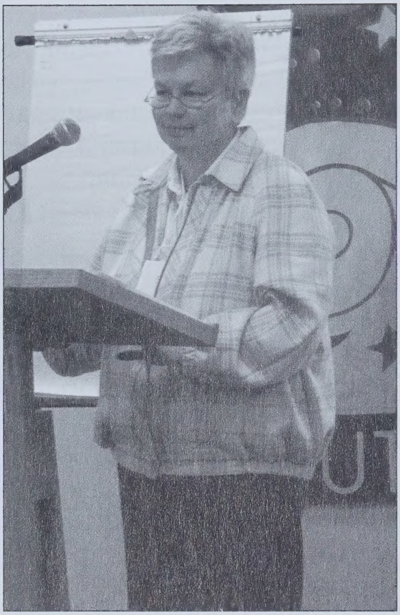
A Taskforce was set up to review the analysis of the "Threatened with Resurrection" report. The duties of the Taskforce are to determine the uniqueness of the WMS by reviewing the mission statement, to state financial and leadership contributions of the WMS in the PCC, and to formulate a long-range plan as a partner in mission.

Education for Mission

In 2003, a resolution was passed for the General Assembly to investigate education for mission, with the recommendation that candidates for ministry be required to take a course in mission education while at Theological College. A response was made at the 2005 General Assembly but the resolution was not passed. It was agreed that the Taskforce would follow up on how the WMS can be actively involved in mission education and in the interviewing process when the PCC accepts clergy from different denominations.

Program Resources

WMS Programming and Marketing Coordinator Alexis McKeown arranged an instructive and interesting sampler of resource education. The delegates were divided into groups and actively experienced new resources on topics such as Water, Bible Study, Up-rooted People, and Hunger in a World of Abundance. It was a great opportunity to sample a variety of new resources and to obtain new ideas for possible resources to use with WMS groups.



Wednesday, May 3, 2006

Worship

The Rev. Judee Archer Green continued the focus on Water: Sacred Gift, Sacred Trust and led "lectio divina" worship in the morning. Three passages from the bible were read. During each reading, delegates were asked to listen for one word that spoke to them. Once chosen, each group member was asked to share their word. The scripture was then read a second time, this time with instructions to listen to a particular phrase that stood out. Again, group members shared their phrases with one another. It was an interesting way to focus on scripture and how the word of God speaks to everyone in unique ways.

Fransisco Coll School in Guatemala

Delegates watched a short video on the Fransisco Coll School entitled "The School That Makes a Difference." This school in Guatemala is in a unique neighbourhood—the city dump. The children who attend the school are very poor and often hungry. Their families make their living by scrounging through the dump for things to sell. This lifestyle makes it difficult for them to stay healthy and safe. The school offers classes for grades one to six. They began with only 60 students and currently have an enrollment of 300! Through interviews with some of the students, the delegates learned about their lives and dreams and realized that although their living situation is much worse, the children have aspirations similar to Canadian children. The school is instrumental in helping the children improve their lives and enable them to fulfill their dreams.

Guest Speaker

Special guest speaker Catarina Morales from the Fraternidad de Presbiteriales Mayas in Guatemala gave a brief history of the Fraternidad and the services offered. The Fraternidad, an organization of Mayan Christian women that is organized into women's societies and base groups, comprises a total of 3,000 women from five different language groups. Mayan women come out of a historical, economic, and colonial-social context consisting of marginalization (gender, race, and poverty), violation, and exploitation that spans over more than 500 years. The mission of the Fraternidad is to promote the spiritual, economic, and social capacity inherent in the

Mayan culture through integrated education services, training in health, the ministry of women, trained technical assistance, and strategic social development projects.

Through their activities, the Fraternidad offers an opportunity for women to realize that they were made in the image of God, and they can live their lives with dignity.

Council Executive Delegates

Delegates took time on Wednesday morning to honour the retiring members of Council Executive: Sheila Patterson, Joanne Instance, and Gloria Wasacase.

The officers were installed for the upcoming year; including new officers Catherine Blatch, Marjorie Deyell, and Susan McLennan.

Mission Projects for 2007

Throughout the day on Tuesday, Council members were invited to add suggestions to a long list of possible projects to which Mission Project funds could be designated. The following projects were chosen:

Canada

- $1,600 to the Cariboo Ministry to replace windows at the resource centre
- $8,400 to HIV/AIDS programming in Canada

International

- $5,000 to TamKang High School Residence project in Taiwan
- $20,000 to the Hurricane Stanley victims in Central America

The closing Communion Worship was led by the moderator of The Presbyterian Church in Canada, the Rev. Jean Morris. A special collection was taken for the Fransisco Coll School in Guatemala.

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Celebrating the Order!

by Donna McIlveen

Can you imagine yourself ministering in a "Church on Wheels"—a church in a van that faithfully brings the message of the Gospel to isolated families along remote roads—despite mud holes and flat tires? Or imagine ministering in a more traditional church setting, but being told that one of your tasks—in addition to office work, helping with the children's, women's and young people's groups, teaching Sunday School, Bible study, and visiting—was to catch the resident mice in the old church building! Or how about welcoming new families to Canada at the port, doing survey work for extension congregations, leading Vacation Bible Schools, hospital visiting, directing summer camps, conducting church services, planning workshops, or elders training. Just imagine… Well, over the years many have imagined. Many have heard the call to service. And in response, many have ministered as members of the Order.

Members of the Order—or Diaconal Ministers (previously known as Deaconesses)—are servants of Jesus Christ set apart by the authority of the church and accountable to the church. The word "diaconal" is a Greek word meaning servant ministry, and the Order has been, and continues to be, a community dedicated to servant ministry, both for the church and for its members.

The Order of Diaconal Ministries (originally known as the Order of Deaconesses) arose out of an expressed need for trained workers to serve in Canada as well as overseas. In 1897, the Women's Foreign Missionary Society opened the Ewart Missionary Training Home. This school trained women for service overseas. Within a short time, they realized that there was a similar need for ministry in Canada. Discussions began with the Presbytery of Toronto, which agreed, and overtured the General Assembly of 1907, asking the Church to "designate" graduates embarking upon their ministry. The same year, the Synod of Manitoba overtured the General Assembly asking

PRESBYTERIAN CHU
IN
CANADA
THE WOMENS MISSIONARY SOCIETY WD

photo: Presbyterian Church Archives g-4919-fc that steps be taken to set apart an Order of Women to be known as deaconesses. A committee was struck to consider appropriate action and report to the next Assembly. The Assembly of 1908 acted on the recommendations of the committee and established the Order of Deaconesses.

Since 1908, members of the Order have served the church of Jesus Christ in numerous ways. Some of the many Deaconesses titles include: Congregational Deaconess, Missionary Deaconess-at-Large (area work), Young Women's Secretary, Regional Secretary, Van Worker, Hospital Visitor, Port Worker, Inner City Worker, Institutional Worker, Overseas Missionary, Education Resource Person, Director of Christian Education, Area Educational Consultant, Regional Staff, Presbytery Deaconess, Youth Worker…just to name a few.

Changes to the name, structure, and place of the Order have taken place over the years. Yet as these changes developed, the Order has kept before it the primary call to servant ministry. Major changes include the 1984 name change in which the words "Diaconal Ministries" were substituted for that of "Deaconesses." This enabled male graduates of Ewart College designation to the Order. In 1991, members in active service were made members of the courts of the church, with voice and vote. In that same year, Ewart and Knox Colleges were amalgamated. Training for Diaconal Ministry is now accomplished through Knox College, and the requirement for membership in the Order is a Masters of Divinity, with specialization in Christian Education, pastoral care, or social ministry. In addition, the 1992 General Assembly approved special course requirements by which members of the Order could qualify for ordination to the Ministry of Word and Sacraments. Following the name change to the Order of Diaconal Ministries, members of the Order were increasingly referred to as Diaconal Ministers. In response to what became common usage, the name for members of the Order was changed in 1994 to Diaconal Ministers.

From its establishment in 1908, the Order has made a difference in the lives of people. The wonder of God's sustaining love has been experienced in settings across this great land and across the world through the servant ministry provided by Deaconesses and Diaconal Ministers. Members of the Order have often served in the background, trudging it out in the backwoods, or coordinating Sunday School classes in basements. Though not always in the forefront, the Order has had—and continues to have—a steady impact on the life of the church and its people. Margaret Boyd, who served the church as a deaconess for many years, including as a van worker, recalled how a man in northern Saskatchewan said to her one day, "You may think you are not doing any good here, but the name of The Presbyterian Church in Canada printed on the side of your van tells people that the church does care."

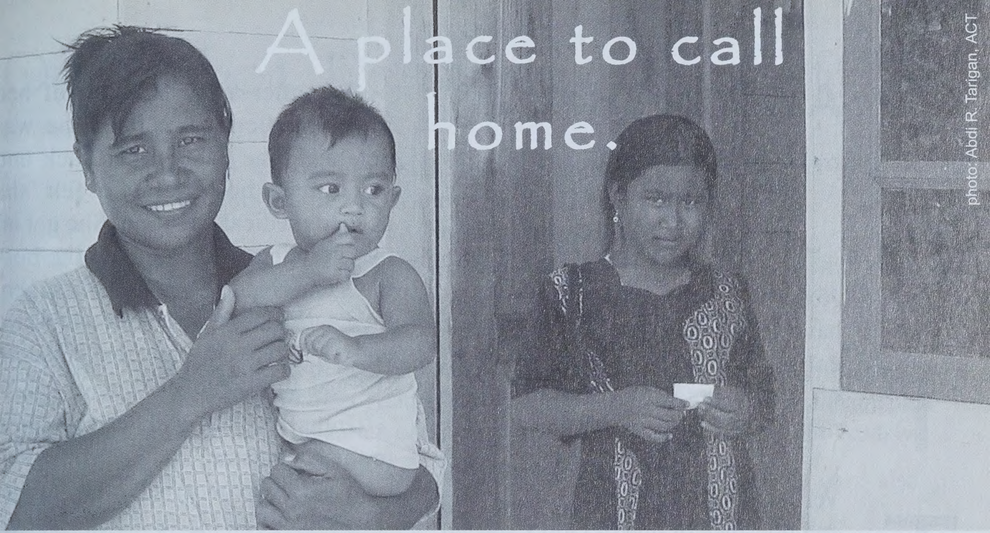

A place to call home.

photo: Abdi R. Tarigan, ACT

Nur Afika, her 7-month-old baby Falepi and her 7-year-old daughter Ainun stand in front of their new home in Banda Aceh, Indonesia. “We have been living in this house since February. We really enjoy living here. We feel at home again,” Nur says. Her house is one of the many homes Action by Churches Together (ACT) members have helped rebuild after the tsunami, with the support of Christians around the world, including Canadian Presbyterians.

You can make a difference. Support PWS&D.

Presbyterian World Service & Development
50 Wynford Dr., Toronto, ON M3C 1J7 416-441-1111 or 1-800-619-7301
www.presbyterian.ca pwsd@presbyterian.ca

For almost 100 years, the Order of Diaconal Ministries has shown that it cares. As a way to mark our centenary in 2008, the Order has resolved to write Our Story. To assist us in this task, we are looking to collect inspiring and/or amusing anecdotes that will help to recount this vibrant past. If you have experienced the ministry of a Deaconess or Diaconal Minister, please write about it and send in your story. Stories can be mailed to the Order of Diaconal Ministries, c/o the Administrator, Donna McIlveen, R.R. #3, Prescott, Ontario, K0E 1T0 or e-mailed to Joyce Davis at glendavis@auracom.com.

The Call to serve Jesus Christ is alive today! This is indeed cause for celebration. Rejoice with us and help us celebrate!

Donna McIlveen is a Diaconal Minister currently serving in a variety of positions within the church including administrator/treasurer for the Order of Diaconal Ministries, Clerk for the Presbytery of Seaway-Glengarry, and Clerk for the Synod of Quebec and Eastern Ontario. Donna and her husband David have three teenagers and live along the St. Lawrence River near Cardinal, Ontario.

An Angel Helper

by Cecil E. Burridge

How many people can affirm they were helped by an angel? According to reports, those who have experienced the aid of a heavenly personality are usually unaware of their benefactor's identity at the time the succour was provided.

It does make me wonder…did Vera Bernice experience the help and presence of one of God's special messengers on that fateful Saturday?

Vera Bernice and I had been grocery shopping. Once home, she got out of the car and went to the front door. I parked the car out back and carried the groceries through the back door into our basement apartment. I expected to find my wife somewhere nearby. But when she didn't put in an appearance, I wondered what was wrong?

Plenty was wrong that snowy December morning. When I went to the front door to investigate, I found a young man helping Vera Bernice to her feet. She had fallen on the sidewalk two steps from the door. The helpful young stranger then guided my wife down the eight steps to our apartment. Before releasing her, he sought assurance that she was able to manage on her own.

"I'm fine," she said, and the helpful young man left.

But after a few minutes of bed rest, Vera Bernice realized she was not fine! The pain in her back and side intensified and she felt she needed medical attention. She got all the attention she needed at the hospital emergency—X-rays, oxygen, medication, a heart monitor, and two and a half days in a hospital bed until she was fully recovered.

Initially, I had paid little attention to the considerate and helpful young man as I was concerned for my wife. It was later that I gave the entire incident much more thought. I remember the appearance of the young man—he wore no hat and I was able to note his neatly-combed black hair. He was well dressed and wore a black overcoat, grey trousers, and black shoes. Yet, I remember that there were no foot prints in the freshly fallen snow where this helpful person approached Vera Bernice. Nor were there tracks in the snow when he left the property. The ground was quite undisturbed.

It made me wonder: Who was he? An ordinary man passing by? An angel?

No matter who the helpful young stranger was, his actions and kindness proved that he was, indeed, Vera Bernice's angel that day.

"Remember there's no such thing as a small act of kindness. Every act creates a ripple with no logical end."
–Scott Adams

Our Mission Resounding: Shout for

"I long to see you in person...that you and I may be mutually encouraged by each other's faith." Romans: 1: 11–12

The Hungarian Theological Male Choir of Cluj, Romania will be making its second Canadian tour from September 20 to October 10, 2006. I am quite excited that we will be visiting all the Maritime provinces as well as Ontario.

The repertoire will consist of classical and operatic selections, gospel songs, and spirituals. In addition, we will offer Hungarian folk music concentrating on arrangements of the two most famous Hungarian composers of the 20th century: Bartok and Kodaly.

The choir has 17 members, and two very talented conservatory students have also been invited: pianist Peter Kolcsar and soprano Katalin Gyogy.

As well as serving as accompanist, Peter will offer solo selections by Bartok, Chopin, and others. Katalin will sing oratorio and operatic selections, as well as joining the choir in some choral pieces. Katalin and Peter have become a close part of our Christian family and they will truly enhance our performances.

Our final concert in the tour will be part of the noon-hour series at Wilfred Laurier University in Waterloo, Ontario on October 10. Wilfred Laurier is my Alma Mater. One of my former colleagues, Daniel Lichti, a well-known Canadian baritone, has consented to appear with us and help make our final celebration as memorable as possible.

– Brian Johnston

Hungarian Theological Male Choir Concert Venues and Dates:

Friday, September 22	St. Andrew's, Moncton, NB
Saturday, September 23	Kirk of St. James, Charlottetown, PEI
Sunday, September 24	St. Andrew's, Pictou, NS
Tuesday, September 26	Kings, New Minas, NS
Wednesday, September 27	St. Andrew's, Lunenburg, NS
Friday, September 28	St. Andrew's, Sydney Mines, NS
Sunday, October 1	St. Andrew's, St. John's, NFL
Tuesday, October 3	St. Andrew's, Scarborough, ON
Wednesday, October 4	St. Andrew's, Barrie, ON
Thursday, October 5	St. Andrew's, Hespler, ON
Friday, October 6	St. Paul's, Hamilton, ON
Saturday, October 7	New St. James, London, ON
Monday, October 9	Knox, Waterloo, ON
Tuesday, October 10	Wilfred Laurier University, Waterloo, ON

It was not until I heard a woman preach on these texts that I realized "the woman who had been suffering from hemorrhages" and was healed by touching Jesus, was bleeding as if she had a menstrual flow of blood every day for 12 years. I was shocked. I never knew the blood came from her uterus and vagina. Polite Presbyterians didn't talk about those things. I didn't even imagine her plight. But that woman preacher made it very clear.

The loss of blood was bad enough, but the embarrassment must have been worse. Men don't have to be bothered about such matters. Jesus must have known what that woman was going through, and he must have been pleased that he had been involved in bringing to her healing, relief, and new life.

Devotion: Embarrassed Women

by Zander Dunn

Tuesday, July 11 is World Population Day, a day to focus on the right of every individual to enjoy a life of health and equal opportunity.

Readings:
Matthew 9:20–22;
Mark 5:25–34;
Luke 8:43–48

I thought of that woman the other day when I read an article about women who suffer and die from fistula. A fistula is a hole in the body. The first time I heard about a fistula was when my father was sick. He had a fistula in his lung that had to be cleaned and dressed every day.

The article I read addressed a most embarrassing problem for women—obstetric fistula–a hole in the bladder, vagina, or rectum caused by prolonged labour. This was new to me. I knew nothing of such a problem.

I was shocked to learn that a woman dies from pregnancy complications every minute. For every woman who dies, 20 or more are injured or disabled.

That's only the beginning of the problem. Women who suffer from obstetric fistula leak urine, or feces, or both, uncontrollably. You can imagine how distressing that must be. Most women try to hide their problem. They dare not venture into public places, are afraid to take buses, and cannot socialize easily. They are often rejected by their husbands, put away by their families, and shunned by society. As a result, they're humiliated, become depressed, and live in poverty.

In some countries of Sub-Saharan Africa, South Asia, and Arab regions, over two million women suffer from fistula. There are between 50,000 to 100,000 new cases every year. The health systems where these women live are failing to meet the demands of this affliction. These women don't even have bandages or pads to help them cope with life on a daily basis.

Thirty years ago, Dr. Catherine Hamlin and her late husband founded a hospital in Ethiopia to surgically repair obstetric fistulas. They estimate healing 25,000 women. Each year, 1200 free operations are performed there. Yet thousands more women with fistulas live in desperation. In Bangladesh alone, there are 70,000 women with fistulas.

That's why the United Nations has begun an international program in over 30 countries to put an end to fistulas. The success rate from the normal surgical procedure, which costs $300, is 90 percent.

One woman, who underwent surgery and was cured, said she "felt like a new woman." She must have known the same feeling the woman with the hemorrhage experienced when her flow of blood was stopped by touching Jesus.

Years ago, before good medical care eliminated the problem for our women, obstetric fistulas were common in Europe and North America.

All of us in the wealthy West, who have been ignorant of this problem, are called, like Jesus, to deal with women who are devastated by this horrifying problem. I suspect I had never heard of this issue because it is a "woman's problem" and so does not get headlines.

All the more reason for us to emulate Jesus and deal with women who are among the marginalized and forgotten of our world, to make sure those who are trying to hide their obstetric fistulas are made well so they can enjoy life and be restored to being happy, productive members of society. We need these women to love their husbands, mothers, their children, and share their talents with us.

Zander Dunn is the only retired Presbyterian minister living on Amherst Island where he is the teaching elder at St. Paul's Presbyterian Church.

A group devotion for "Embarrassed Women" is available to download from the Women's Missionary Society web site at http://www.presbyterian.ca/wms/gladtidingsA/gladtidings.html

In Celebration of Giollo Kelly

by Kim Arnold

"I delight to do your will, O my God;
your law is within my heart."
(Psalm 40:8)

Many church folk around the country will be pleased to learn that Ms. Giollo Kelly will be honoured with the Doctor of Divinity Degree (honoris causa) at Knox College Convocation in Toronto on May 10, 2006. This is a special recognition and much-deserved by a woman who has devoted a great deal of her life to the work of the Presbyterian Church.

Giollo was born in Northern Ireland in 1922 and immigrated to Saskatchewan with her family when she was a young girl. Church life was always an important part of her world but participation in a particular 1945 Women's Missionary Society (WMS) Young Women's Conference in Saskatoon fully awakened her to what would become a life-long interest in the WMS, church mission, and youth. In 1952, she was specifically asked to join the General Board of Missions department of the Presbyterian Church by the then—Secretary of that Board, the Rev. Dr. James A. Munro. Miss Kelly remained with the national church office working effectively in a leadership capacity on a myriad of mission-centred issues for a remarkable period of 39 years. During that time, she also earned a Master of Divinity degree at Knox College, and served on the executives of WMS synodicals, presbyterials, and on the WMS National General Council.

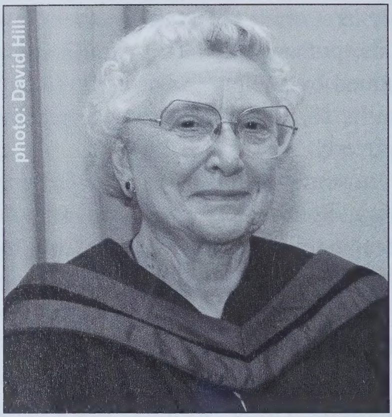


photo: David Hill

Giollo's Christian benevolence and hands-on commitment extends beyond the Church and into her own local community. One example of this involvement is evidenced by the fact that she has volunteered to play the piano at early morning Sunday chapel services at the Bridge Point Hospital for over 30 years. Bridge Point is a chronic care facility in Toronto. While having had the occasion to be present at a few of these services myself, I witnessed her loving kindness with the patients as she helped to guide them to the chapel, readied the music for everyone, played the piano, served coffee, tea, and cookies to everyone before helping to return them to their rooms. The patients were clearly so very appreciative and happy to see her. In such an instance, one readily sees the example of a fine Christian woman selflessly living out her faith as a gentle and quiet servant of God.

continued on page 46

Moderator-Elect

Wilma Welsh, a life-long missionary and denominational mission employee, has been chosen as moderator-elect of the 132nd General Assembly of The Presbyterian Church in Canada. Her name will be presented at the opening session of General Assembly when it meets at Brock University in St. Catharines, ON on Sunday evening, June 4.

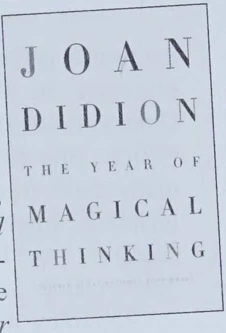
Wilma Welsh was born in Black Lands, N.B. Her family later moved to Guelph, ON. Growing up in Knox Presbyterian Church in Guelph, she attended church school, Canadian Girls In Training (CGIT), and Presbyterian Young People's Society. She taught church school, gave leadership in Explorers, CGIT and church camping, and was one of the first female elders. Wilma is retired and lives in Guelph. She is a member of the session of Knox Church where she is also the mission coordinator in the congregation, a volunteer program staff position. She is the treasurer for the Women's Missionary Society (WMS) and president of Waterloo-Wellington Presbyterial.

Wilma served The Presbyterian Church in Canada for over 42 years. In 1960, she began working with the Board of Stewardship and Budget. In 1969, the WMS appointed her as a missionary to Taiwan where she worked with the Rev. Dr. C.M. Kao, the former general secretary in the General Assembly Office. She held many other tasks including English secretary at the Taiwan Bible Society.

Returning to Canada in 1975, she served the Board of Congregation Life as senior administrator until June, 1992. In addition to administrative responsibilities, she assisted in congregational and presbytery workshops in stewardship education and eldership training. In July 1992, Wilma became the administrator in International Ministries, part of the Life and Mission Agency, where she had administrative responsibilities for the overseas program.

Wilma has visited many of the overseas partner churches. These visits have given her an opportunity to experience first hand the work supported through *Presbyterians Sharing...* Wilma, committed to the world-wide mission of the church, says she feels that strong call to serve the church as a layperson. She continues to share the mission story across the church. She attempts to unofficially keep the church informed of the difficulties on the Bhil field in India and Taiwan's struggle for independence.

Reviews



***The Year of Magical Thinking* by Joan Didion, Knopf, $35.75**

I first heard about Joan Didion's autobiographical book, *The Year of Magical Thinking* while watching an episode of the TV series *Commander in Chief*. A character on the show was reading it after she lost her husband. In fact, any one who has suffered sudden loss can identify with this story. Joan Didion wrote this book as a conduit for her own healing after the sudden death of her husband, John Gregory Dunne.

Ms Didion is a writer, as was her husband. They were married for almost 40 years and for the most part, they spent all of their time together. At the time of her husband's death, they were supporting each other through the sudden illness of their adult daughter, who had been hospitalized just days before John Dunne's own death.

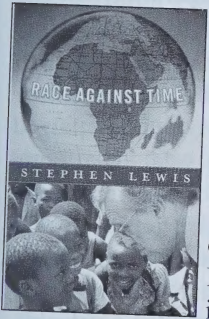
Soon after her husband's death, Didion makes reference to the 'deal making'—the 'magical thinking'—which takes over our minds in times of grief. One example was when she was sorting through her husband's clothing to give away. She didn't give away his shoes because he would need them when he came back. Another 'deal' was taken from an account in an HBO documentary. The person in the documentary had to give a mother news of her child's death. The mother, sensing the tidings, blocked the news-bearer's entry to the room, as if blocking the sad news from becoming reality. Joan Didion recognized that feeling as her own.

Didion's grief is palpable throughout the book. I could almost see her walking aimlessly through life. Yet, the detail is amazing. She remembered minutia from over 40 years ago! I found that she was hard on herself emotionally for not appreciating the many things her husband had done for her over the years. It appears that had she been more appreciative, he would not have died. Throughout the book, quotes of other authors' works regarding loss and grief were moving and appropriately placed. I felt the detail involving the author's work and the historic information of their lives added to the journey through the year. The only time I felt bogged down was in the medical detail involving both her husband's death and her daughter's life-threatening illness.

In August 2004, eight months after John Dunne's death, there is a shift. Although still in mourning, her writing becomes more balanced. She is able to share some of the struggles within their marriage, and with that, she begins to move forward. She ends her book with the shock of realization—the memories of her "Year of Magical Thinking" no longer included her husband. "John," she states, "was dead."

Joan Didion's sharing of her year is an immensely enjoyable book about the universal subject of grief. It is a gift of healing not only for herself, but also for others who are coping with the grief of sudden death.

Donna Mansfield



***Race Against Time* by Stephen Lewis, Anansi Press, $19.95**

"I have spent the last four years watching people die." So Stephen Lewis opens his Massey Lectures, published in his book, *Race Against Time*. This is a painful book to read. Full of his consuming passion and dedication to the suffering people of Africa, Lewis makes plain his frustration with a world that turns its back on the dying millions. He points to the thousands of orphans, children who have watched the slow painful death of their parents, children who must survive as best they can with little food and no education. His book is a devastating critique of the First World's woefully inadequate response to this human disaster.

Lewis is the United Nations Secretary-General's special envoy for HIV/AIDS in Africa. "Death," he says, "stalks the continent." A group of women living with AIDS who had a small project growing cabbages laughed when he asked them what they did with the profits. "We buy coffins of course…we never have enough coffins."

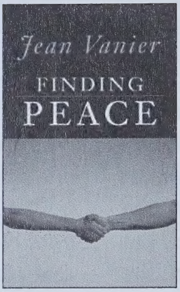
Lewis harshly criticizes the G-8 countries (including Canada) that renege on their promises and fail dismally to meet minimal support targets. Particularly damning is Lewis's assessment of the International Monetary Fund and the World Bank, whose program of 'structural adjustment policies' imposed impossible conditions on countries needing loans. These conditions included mandatory school fees, which left millions of poverty-stricken children with no hope of education. The U.N. Millennium Development Goals, including gender equality, are still far from being met.

Lewis tells of how his life is consumed by the plague that is devastating Africa. Yet, he says, he lives in hope. He also lives in rage at the inattention of the international community to such a massive disaster. When the amount spent on military expenditure outstrips that spent on human need twenty-to-one, Lewis pleads, "Can someone please explain to me our contemporary balance of values?"

Pat Shaver

***Finding Peace* by Jean Vanier, Anansi Press, $15.95**

"One of the deepest human desires and needs is to live in peace, to be in peace," states Jean Vanier in his book,



Finding Peace. In a world that is increasingly marked by fear, hatred, and violence, he sees people losing their bearings yet still yearning for peace.

"Peace is not just the absence of war," Vanier says, but "getting to know each other… seeing each other's value and receiving from each other." It comes from a place where we realize we are "brothers and sisters belonging to a common humanity."

In exploring the long "history of hurts and injustice," Vanier uses examples such as the Jewish survivors of the Holocaust, the Palestinians being driven from their homeland, the conflict between Hindus and Muslims in India, between Catholics and Protestants in Northern Ireland, and between blacks and whites of Africa. Vanier ponders whether peace can be achieved if there is no healing of memories.

In order to move forward, we must first look back. Thus it is possible to become conscious of wrongs imposed by others, and accept our own guilt. Vanier quotes John Paul II: "There is no peace without justice and no justice without forgiveness." Vanier continues, "It is only through this grace that comes from God, this power to forgive others and ourselves that we can begin to meet each other."

Vanier recognizes the contributions of world peacemakers, such as Nelson Mandela, Mahatma Gandhi, and Martin Luther King. Yet, he reasons, "peacemaking is not just the work of government, armies, or even diplomats, but the task each one is called to."

Jean Vanier is the son of the former governor General George Vanier. He writes from his experience as founder of L'Arche Community, an international organization that ministers to disadvantaged members of society across racial boundaries. "All together we can become like a beautiful bouquet made up of many different flowers, or a wonderful symphony played by many instruments, each in harmony with the others."

This book was developed from a talk for Canadian television. It will be of interest to anyone who is involved in conflict resolution and is a valuable resource in the process of peacemaking. As a parent and a Christian, I found his essays thought-provoking, logical, inspiring, and easily understood.

Carolyn Wilker

Honorary Certificates for 2005

Mrs. Marie MacLeod
Mrs. Margaret Manson
Embro, ON

Mrs. Alma Adams
Listowel, ON

Youth Presentation Raises Money for Food Bank

by Mary Simmons

BELMORE—The youth at Knox Presbyterian Church in Belmore in Ontario helped raise close to $400 for the North Huron Food Bank by planning, preparing, and hosting an event with an international theme after the March 12 church service.

The youth, led by Marj Deyell, researched the countries of Japan, Australia, Mexico, and Egypt. They found interesting facts, and served approximately 40 members of the congregation desserts and beverages from each country.

"The day prior to the event was a hive of activity in the Jeffray kitchen," said Wilma Jeffray, who volunteered her kitchen for the preparation of the refreshments. She added that it took four to five weeks for the youth to plan the event.

Summer Jeffray, Kyla Jeffray, Mary Versteeg, and Karla Dickson acted as hostesses during the presentation and were assisted by Judy Lyons and her sons, Bradley and Christopher. Each hostess represented one of the profiled countries, and presented interesting facts on each.

Participants were served rare cheesecake and a banana soy drink from Japan, a date caramel delight inspired by Australian cuisine, baked banana boats, and Mexican wedding cakes, as well as Egyptian pumpkin chocolate chip cake with a raspberry-mint refreshment.

"The food was delicious and the youth did an excellent job," said June Simmons, who attended the event and was delighted by the presentation. Besides satisfying their taste buds, participants learned several facts and were treated to visual highlights from each country. They learned that Japan has a high cost of living; Australia is the sixth largest country in the world; the Gulf of Mexico is 12,425 feet deep; and lettuce was grown in Ancient Egypt.

Participants were also given the opportunity to donate funds to a good cause. When asked why the group chose to donate the proceeds to the local food bank, Kyla Jeffray replied: "There is a need in the community." She continued that "Bob Raper is a local advocate and he has inspired others to give."

Murray Garvin
Taiwan

Ong-ong and the Hymn Book

My students are the best thing about teaching English at Yu Shan Theological College—I love them! Almost all of them are aboriginal, originating from Taiwan's 14 indigenous tribes. They have differing cultures and speak their own aboriginal languages. Their common language is Mandarin Chinese as it is the language of education.

Of course, they are all unique and delightful. I have to admit that there are a few who I have not immediately liked. But I have found that once I got to know them, I liked them. It is a wonderful gift of God's grace that I am able to be here with my students.

I want to tell you about one of my students. Her name is Ong-ong. She is of the Amis tribe and she comes from a village along the east coast of Taiwan, a couple of hours south of Yu Shan. She is very artistic. After completing her studies here, she wants to go the U.S.A. to study graphic arts. So she is intent on learning as much English as she can. Consequently, she is in three of my classes—which is most unusual! She takes Theological English and two courses in Advanced English for first-year theological students. She is probably the best student in each class.

Recently, Ong-ong became concerned with my eyesight, especially when I'm reading my hymn book. At 71, my eyesight is not what it used to be (not that it was ever that great) but I still manage to read the hymn book without difficulty. One day, Ong-ong told me that she thought I should have a large-print hymn book. Her grandfather, she continued, reached a point where he couldn't see the regular print in his book and found the large-print one wonderful.

Now, I should explain about my hymn book. The Presbyterian Church in Taiwan's hymn book is in printed in Romanized Taiwanese. The Mandarin Chinese-character version is used in schools and in churches where adherents don't speak Taiwanese. I don't read Chinese characters well enough to use

Ong-ong (seated in the middle) shares a meal with friends

the Mandarin version, so I have been using the Taiwanese version because I can easily read the Romanized words. I have been singing along in Taiwanese while everyone else is singing in Mandarin. I had just begun to feel that my Mandarin had progressed well enough and I should stretch a bit and use the Mandarin edition.

Then, a few days ago, Ong-ong presented me with a large-print Taiwanese hymn book! It was a lovely gift and very thoughtfully given. Although she is not poor, the cost—about $16.00—was a significant amount for her. As much as I appreciate her thoughtful kindness, the hymn book does present a problem. It is very large, doesn't fit well into my book bag, and it creates a lot of extra weight to lug around…and I really don't need it. But, I can't *not* use it—because Ong-ong's designated chapel seat is right beside mine!

So much for progressing to the Mandarin hymn book…this year, at least. As I use my new large-print hymn book, with Ong-ong smiling across at me, I thank God for her. I am thankful for God's wonderful people around me who are preparing for His service, and in the process, giving me a lot of joy!

Alan, Rosalie, Kirsten & Robynne Howard
Mussoorie, India

March 20, 2006

Dear Family and Friends,

As I was walking home from my shift in Alter Ridge last night, the Big Dipper was hanging upside-down over the TV tower at the top of the hill. The wind carried the scent of wet earth and leaves, and the eerie screams of jackals rose from the valley below me. It was one of those 'breathe deeply and thank God I'm right here right now' moments.

Since you haven't heard from us for such a long time, I'd better back up a bit. We had a wonderfully relaxing vacation in Goa where we soaked up the sun, played in the waves, and visited with fellow Woodstockers over scrumptious dinners of fish, prawns, beef (yes! real beef!), Goan sausage, coconut rice, tandoori vegetables, and fresh fruit—all at ridiculously low prices. Yum! Strolling along the beach after dinner, marvelling at how clearly the stars were reflected on the ocean, we felt infinitely grateful for the gift of being there. Our trip ended in mid-January with our return to Mussoorie.

Then, staff meetings and preparations for the second semester were upon us. February 8 found me walking once again across the dark, silent Ridgewood playground. As the morning star sparkled brightly in the midnight blue sky, I walked past the dining hall where the cooks were turning on the kitchen lights and up the steps to Alter Ridge. As I was unlocking the door to let myself into the still-sleeping dorm, I wondered: When in my previous life did I ever arrive at work at 6 a.m.? It is an hour that never used to exist for me—now it signals the beginning of daily routine. At 6:15 a.m., the students who have music practice are woken up.

The Howards in Goa, India with friends

The rest of the kids are woken at 6:45 a.m. Choir members need to be out of their residence and heading to breakfast by 7:10 a.m. Everyone else is shooed out by 8:00 a.m., following which I do room inspections and check my e-mail. Once the children have left for their school day, I usually have various meetings to attend. I also prepare for my weekly "7 Habits" group with the Grade 8 students. Thursdays sees the Friendship Club for the elementary children and on Fridays, we have the Ladies' Bible Study and bake birthday cakes. In addition to his meetings, Alan works on the never-shrinking list of Residence issues (he oversees plumbing, carpentry, and electrical work, writes staff evaluations, creates the Policies and Procedures Manual, prepares budgets, conducts tours for guests and prospective parents, etc.). At 4:15 p.m. the students begin trickling down from school and we play, counsel, coach, help with homework, comfort, medicate, listen, instruct, supervise, intervene and in every other way actively parent until bedtime. Once lights are all out, we enter attendance into the computer, send pertinent e-mails to teachers, and walk the halls shushing the talkers.

The routine, of course, is interspersed with exciting events and remarkable moments—like looking at Saturn through the telescope at our Outdoor Ed Centre…and the Valentine Party where we consumed CHOCOLATE!...and the barrage of questions a fellow dorm parent received from a group of Grade 7 boys about the basic tenets of Christianity as they were going to bed…and the look of concentration mixed with delight on a student's face as she mastered the potter's wheel in our new Clay Centre. The most recent event took place this past weekend when Woodstock honoured three of its alumni, who have gained world recognition in their fields. These very accomplished and humble people challenged us all to use our God-given talents to contribute to beauty, development in poorer nations, and social justice. This coming weekend the Grade 6 students will travel to Lucknow, the site of the beginning of the "Mutiny" of 1857. So, life here at WS is never dull!

Overseas Staff Birthdays

October

20 - Lezlie Cowley Allison, Cameroon
25 - Steven Ross, Ukraine

November

2 - Fernando Cascante, Costa Rica
12 - Rosalie Howard, India
16 - Richard Schwarz, Nepal

Over the last month or so, however, my life has less than uplifting, as I have dragged through my shift and sought my bed—day and night. My stomach was constantly uncomfortable, I had no energy and I just wanted to sleep all the time. Our head nurse hauled me in for some tests; the results showed severe iron-deficiency anemia (+ bacterial infection.) Thus, iron tablets at breakfast, lunch, and dinner. It's amazing what regular iron intake can do for a person in just one week! The difference in my energy levels is nothing short of phenomenal. At this rate I'll soon be leaping tall buildings at a single bound!

Kirsten and Robynne continue to work and play hard, enjoying every second of their Woodstock life. Both girls are on the Intermediate Girls Basketball team, and Robynne is busy rehearsing for the upcoming production of "Joseph and the Technicolour Dreamcoat." Last week, the Grade 8 students took an Indian Culture trip to Rishikesh and Haridwar, two nearby cities situated on the holy Ganga River. The students found the resultant insights into Hindu religious practices quite interesting, raised great discussion questions, and sent some of the Christian kids back to search their own Scriptures for answers. The open religious dialogue with and among the students is a treasured facet of our life here at Woodstock. Please pray that our little starlights would reflect the Bright, Morning Star, as we "hold out the word of life."

Thank you from the bottom of our hearts for your ongoing interest, encouragement, and prayers.

Brian Johnston
Cluj, Romania

Dear Friends,

The last couple of months have been eventful!

"Now I see but a poor reflection
as in a mirror.
Then we shall see face to face."
(I Corinthians 13:12)

The opening of a new exhibition of my digital photographs took place at the Hungarian Cultural Foundation on Castle Hill in Budapest on March 20, 2006. I am grateful to the Canadian Embassy in Hungary, which helped organize this special invitation, and to Sylvia Baba, Director of Exhibitions at the Foundation.

The evening was a mixture of visual and musical art. After Sylvia welcomed the guests, Adorian Torok, a second-year student at the Hungarian Reformed Theological College in Cluj, Romania, sang a selection of Hungarian folk songs. Robert Hage, the Canadian Ambassador, formally opened the exhibition. In his remarks, he mentioned he had heard the Hungarian Theological Male Choir perform when they were in Ottawa in 2001!

We were also fortunate to have some special words from Orsolya Szabo, pianist and teacher at the Kodaly Institute in Kecskemet. Orsolya was not only my teacher, but she continues to be a constant source of encouragement in my development as a photographer. She spoke about the direct connection between music and photography.

The music continued and I was honoured to accompany Katalin Gyorgy, a very talented fifth-year Music Conservatory student in Cluj. Katalin who sang selections from Bellini, Kodaly, and Puccini. Guests mingled and discussed the photographs during the reception that followed.

The exhibition will remain in Budapest until April 17. I am extremely grateful to the many students and friends from Canada, Hungary, and Romania who helped support me and put the show together.

"My heart is steadfast O God,
I will sing and make music
with all my soul"
(Psalm 108:1)

The evenings of music and fellowship that I organize have become popular events at the Hungarian Reformed Theological College in Cluj, Romania. On Thursday, March 30, a special 'Bel Canto' evening was well appreciated by the full-house audience.

The program focused on the operatic Bel Canto composers of the early 19th century and beyond—including Rossini, Donizetti, Bellini, Massenet, Saint-Saens, as well as German composers Schumann and Schubert. The concert included performances from

the Hungarian Theological Male Choir, other theological students, and faculty. Cellist Kinga Pallfy and violinist Balint Gergely were a lovely addition to the evening's performances. Peter Kolcsar played two piano selections by Chopin as well as accompanying many of the choral pieces. Another highlight was the ever popular "Gift of Love" arranged by Hal Hopson combining the soprano voice of Katalin Gyorgy with the male choir. We are thankful for the financial assistance of the Women's Missionary Society in helping us purchase a piano for the College in 2003. After such a successful evening, our Canadian supporters can be assured that this instrument is being well used! The grand finale of the evening was an ensemble performance of the famous chorus from Verdi's Nabucco from the choir, other theological students, and faculty.

The Hungarian Theological Male Choir is now looking to the future as they prepare for their tour in Canada from September 20 through October 10, 2006 (see page 23 for more details).

The Rev. Ian and Linda Shaw
Skeldon Presbyterian Manse
Corriverton, Guyana

We left Westwood PC and our twenty-year-old triplets in Winnipeg and arrived in Guyana just in time to celebrate Christmas 2005. In fact, within minutes of arriving in the Upper Corentyne parish, we were caroling with one of the congregations and meeting the whole community. The first few months have been a series of remarkable events and big adjustments. Sometimes we feel like crying, sometimes yelling, sometimes even praying; but most of the time we can find much to laugh about—often at ourselves! The Guyanese people are warm and very hospitable. They love to have you visit and they always send you home with a "doggy bag" of wonderful local delicacies.

Ian is pastoring a four-point charge (only two of which are presently functional). Skeldon and Massiah congregations are active congregations, although they were down to a faithful remnant when we arrived. They had been without a pastor since Christopher Jorna, a former Presbyterian Church in Canada (PCC) missionary, left about four years ago. Since our arrival many have come back to worship; we've seen some new people come, and the Sunday Schools have been revived. One communicant's class and one youth group are functioning. For the most part Ian's ministry isn't unlike what it would be in a rural multi-point charge in Western Canada. He will also be training lay leaders at the Formation for Ministry and Mission Institute (FFMMI). (See special projects on page 39.)

Linda was appointed to serve the Guyana Presbyterian Church as a Christian Educator with emphasis on children's ministry. She has also been asked to act as a resource person to the Women's Organization and Youth

Linda Shaw with a student at the Reading Club

Organization which are both active and lively.

We are living a long way from the centre of Guyanese activity—Georgetown. In fact we are on the Suriname border. It takes a minimum of four hours to travel from Corriverton where we live to Georgetown and that includes a ferry to cross a major river, and driving a road littered with donkeys, cows, goats, bicycles, people, and beans drying on the pavement. We are avoiding night driving—the stress is too much for these aging Canadians.

The PCC has a long history with the Guyana Presbyterian Church. The church began as a Canadian Mission to East Indians and the PCC has provided many missionaries to support it over the last century. At this stage in their history, they are struggling to maintain 37 congregations countrywide with three ordained Guyanese clergy and many lay pastors.

Guyana is a poor but beautiful land with a pretty basic life style. Everything is hard—not just for us but for everyone. Regular challenges include shopping, transportation, finding building supplies, finding workers, garbage disposal, and fighting off the elements (flooding, ants, flies, and mosquitoes). Electricity and water services are not reliable. Most people do not have a phone and some have no electricity. Security and safety are a big concern. We expected the heat and humidity to be the hardest things for us to adjust to but in the end they are of little concern compared to the task of just getting through the day.

A highlight for us has been the recent start-up of a twice weekly

Guyana Presbyterian Church annual family fun day and beach clean up where over 175 bags were collected. It is one way 'To Love our Neighbour!'

Reading Club

remedial reading class in both of the active churches. Children who cannot read either because they have never gone to school, or haven't attended school regularly, or just haven't had a good experience at school, are learning to read using phonics. Some are so excited to be coming and learning that they wear their party clothes to class! The teachers are members of the congregations who have been specifically trained for this task. They are now supported by Linda.

What have we learned? Life in Guyana means a lot of "Wait. Wait." For instance, "Just now" means some day when **I'm** ready. And when you think about it there is a spiritual lesson here. God sometimes says, "Wait. Wait. I'll respond to you 'just now', when it's kairos time." (i.e., "When I know it is the right time.")

Ian and I are both looking forward to two big events coming up. The first big event will be when Linda travels with the ladies to a bi-annual retreat on the other side of the country in Essequibo in May. Everyone is excited about the day-and-a-half trip across three big rivers and the stay at a "fancy" resort. The second big event will take place in July when we will both attend an annual Youth Camp. (See special projects below.) We thought we were too old for youth work, but it seems God has called us back to the camping and youth work of our 20's. Also worthy of "big event" status is when two of our three children will be visiting us at the end of April!

Presbyterian Sharing... supports our ministries in Guyana, but there are a couple of special projects that we'd recommend: Something Extra Project IMGY01 "Send a Teen to Camp" and "Formation for Ministry and Mission Institute (FFMMI)" which trains lay leaders to serve the church. Thank you for your support and prayers for us, for the Guyana Presbyterian Church, and for the country as it prepares for elections in late summer.

The Rev. Marion Barclay MacKay
The Rev. Dr. Donald W. MacKay
Agona-Nsaba, Ghana

Easter Happenings From Ghana

Greetings from Ghana, West Africa! We have just experienced our first Ghanaian Easter celebration and are settling into our home in Agona-Nsaba, which is usually just referred to as Nsaba. We have been here in Nsaba for only four weeks. We spent the first ten weeks of our life in Ghana at the Ramseyer Training Centre in Abetifi, Kwahu Region, doing some basic Twi language study and becoming oriented to life in this country. For the past month, our focus has been to gain an understanding of the fledging work and function of the Nsaba Lay Training Centre (NLTC) where we have been assigned to work, and to get our house up and running. There have been challenges on both fronts, including a steady stream of tradesmen and their apprentices through the house as nothing had been done to ready it for our arrival.

Easter weekend saw us finally launched into ministry functions and our house had a "work out." On Good Friday, we were both asked to visit small congregations to preach and conduct communion. When Marion arrived at hers, she discovered she was also to conduct an adult baptism! Like many small congregations, these two "stations" (as they are referred to here) are led by catechists, who are not ordained and therefore cannot administer the sacraments. It seems the sacraments are administered as needed whenever an ordained minister shows up, regardless of the liturgical season! On Easter Sunday, we were both invited to participate in the worship service at Winneba on the coast (about a 40-minute drive from our home). It was "an event" of almost four hours in length. There were three scripture readings: two in Twi and the gospel reading was repeated in Twi, Ga, Ewe, and English! Donald preached the sermon…in English…but it was simultaneously translated into Twi by the minister. There was the confirmation of 17 young people, each one individually by the laying on of hands and we were both privileged to participate in this ceremony. In the middle of the service, Marion was asked to conduct a prayer for those senior secondary students facing their final exam period. A group of about 25 came forward. In addition to all of this, there were three offerings—a tithe offering, a general offering, and a special offering for new organ speakers. There were anthems by the choir, the men, the Ladies Guild, another group of women, and the young people; and there were numerous periods of congregational singing and time for prayer. All this happened to the background sounds of the enthusiastic "children's worship time" that was going on simultaneously in the open air building next door to the church. Following the service, there was a social time with the young people who had been confirmed and then we were invited to share a mid-day meal with the "District Minister" who serves the congregation and 16 stations, inclusive of the two we visited on Good Friday. All in all, it was a rich celebration of the Resurrection and church life!

On the home front, much to our amazement we were able to cook a turkey for Easter dinner. The "inspiration" had come several weeks earlier from an

Joel and Rebecca Sherbino have adopted a one-year-old son in Malawi. His name is Isaac Obasi Sherbino. Obasi means "In Honour of God".

enterprising salesman who wanted to sell us a "big chicken." We were able to read the English packaging that said "Frozen Young Turkey"! On Easter Monday, our anticipated house guests arrived: Donald's three Ghanaian "grandchildren" and their mother. However, as Marion opened the door to greet them, she counted seven heads arriving, not the anticipated four, and the planned one-night stay ended up being two! There were some challenges that had to be faced. For example, at the present time we only have six dining room chairs, three small pots plus a larger "water boiling pot", seven plates, eight settings of cutlery, and one second bedroom that is temporarily occupied by our house assistant. But everyone managed as meals were served "in shifts" and all hands were on deck to wash the dishes in between. The second bedroom became the "girls' room" for four people and all seat cushions (or anything that resembled a cushion) became deployed for "mattress service" in the living room, which was declared "the boys' quarters"! Tuesday morning saw Marion's first official Ghanaian cooking lesson. It was a "community affair" with many helping hands to assist with the necessary chopping and grinding needed to make a pot of "jollof rice", a spicy rice dish with meat. The "water boiling pot" became the "jollof cooking pot" and the lesson was conducted in a mixture of Twi, Ewe, and English! (The real challenge will be to see if Marion can actually make jollof rice on her own without her many coaches and helpers!) A picnic was then packed with the pot of jollof rice, hard boiled eggs, and soft drinks. The ten of us travelled "Ghanaian style" (which means over-loaded in a vehicle!) to the beach to enjoy the day. We were fortunate…we found a secluded, scenic spot with waves gentle enough to be safe but big enough to be fun for children for whom an outing to the beach was a very rare experience. It was truly a joy to watch the reactions and delight of everyone as they grew in confidence and enjoyed the water. After a great day in the "sun and surf", we arrived home to face one of the other challenges of living in this part of the world…our running water had stopped "running." We all had to remain "sandy" until

continued on page 47

In the Society

Presbyterial

The **Calgary-Macleod** Presbyterial was held at Westminster Presbyterian Church, Calgary. On Friday evening, the Rev. Dr. Ian Gray led an inspirational service with the message "Water: A Gift from God", and the Women's Missionary Society (WMS) members served communion. Dr. Gray stressed that just as we cannot live without water, so we cannot live without God.

DIOS ES AMOR

We were fortunate to have the participation of three guest-speakers. The Rev. Jean Morris, Moderator of the 131st General Assembly of the Presbyterian Church in Canada and a member of our own Presbytery, was the first speaker. Jean and her husband Matthew recently returned from a trip to Guatemala. She stressed the importance of the financial support given by the WMS for the work directed there by the Rev. Ken Kim.

Women's Collectives are sponsored with agricultural and home industry micro-loans. The loans are used to purchase cows and the women can support their families by caring for the cattle. With weaving looms purchased with loan money, women can also support their families by making cloth. Jean presented the Presbyterial with a beautifully woven cloth inscribed with the words "God is Love" which was made by one such woman. The Rev. Helen Smith, minister-manager for Camp Kannawin, was our second speaker. In her talk, she focused on summer camp plans and on ways in which we could work to promote camping in our congregations. She also encouraged us to attend the June Women's Weekend at Camp Kannawin. During a delicious lunch, Helen also gave an interesting talk about the newly-opened Evangel Hall, an inner-city ministry in Toronto, where she served as Director of Outreach Programs. Helen showed a video of the new premises, which includes 84 single units of accommodation. The presentation helped us to better understand and appreciate the special contribution our church is making for the needy in Toronto.

Forward in Faith

CHRISTIAN LITERATURE FUND

Each year, the Women's Missionary Society designates $10,000 for Christian Literature. Grant applications for both Canadian and overseas projects are received by the Christian Literature Committee, who then recommend projects to the Council Executive. Mrs. Betty Siverns of British Columbia is Chairperson of the Christian Literature Committee.

In 2005, the following grants were approved for the following:

- the provision of paper-rolls for Bible printing for the Amity Foundation, China
- the Fraternidad de Pesbiteriales Mayas, Guatemala
- the reprinting of the HIV/AIDS educational bookmarks in Kenya
- the *LaVie Chretienne* magazine
- a travelling Vacation Bible School in south-western Ontario
- membership in the Museum of Korean History, Japan
- the Taiwan history project at the Tamsui Girls School, Taiwan
- Bibles for Evangel Hall, Toronto

Wilma Welsh, Treasurer

Finally, the Rev. Dianne Ollerenshaw, Director of Regional Ministries in Alberta, conducted our closing worship and installed the officers for the ensuing year.

Meta Lynas

The **East Toronto** Presbyterial annual meeting was held on the snowy morning of February 25, 2006. The theme for the meeting was "Towards a World Without AIDS." After a welcome from Doris McAndless, Joan Neilson, and Anna Cook led us in praise.

An opening devotion was led by Marion Milner, Deborah Kerner, and Betty Worthington and the morning's offering of $517 was designated for Camp Iona.

The Rev. Lynda Reid introduced a novel way of involving everyone in the review of group reports during the business meeting.

The Rev. Priscilla Anderson introduced our guest speaker, the Rev. Dr. Glen Davis. Dr. Davis gave a very informative presentation on HIV/AIDS. He emphasized that what seems to be a hopeless situation can be turned around by global and individual efforts. Florence Ross set up a book display, and the meeting concluded with an excellent luncheon provided by the Trinity ladies.

Jean Rankine

"Lead us Forward" was the theme of the 92nd annual meeting of the **Lanark and Renfrew** Presbyterial on January 28. The women of host Almonte Presbyterian Church led the devotions and encouraged us to come into the light and follow Jesus.

Christine Ball, our area Education Consultant, conducted a bible study on the Book of Job. An interactive discussion illustrated how positively our lives can be transformed through suffering.

Christine later introduced the new study, "Towards a World Without AIDS." She used the story of a young woman suffering with AIDS to raise our awareness, open our minds and hearts, and put a human face on the disease. She encouraged and inspired us to be more compassionate towards those afflicted and affected by HIV/AIDS.

The annual group reports showed much vital work done in support of missions. Our President, Jo Mott, closed in prayer, wishing us God's presence on our way home and in our WMS work.

Judie Ault

The **Sarnia** Presbyterial was held at St. Andrew's Presbyterian Church in Strathroy. Marion Perrie led an interesting and thought-provoking bible study entitled, "Hagar's Water—Water of Hope", based on Genesis 21:8–21 and other related scripture passages. It is interesting to note that there are over 700 references to water in the bible. Anna Jean McCoskery and Margaret McNeil conducted a workshop on "Water—A Sacred Gift for All." Five million people in the world die each year from polluted water. The churches are petitioning the Federal Government to ensure access to clean water for all—now, and for future generations. The churches believe that water is a sacred gift that connects all life. Its value to the common good must take priority over commercial interests. In Africa, Asia, and Latin America, private companies are taking control of public water services. Privatization of water resources is also increasing elsewhere in the world, including North America. This turns a common good into a commodity, depriving those who cannot pay and further threatening local ecosystems.

Dorothy Neal, Fleur Eenkhoorn and Margaret McDonald celebrate at the farewell party for Fleur Eenkhoorn, co-president of Sarnia Presbyterial

Canadians should try to conserve water. The Women Water Walkers raised awareness in showing that water is a sacred gift and that its protection is a shared responsibility by walking east, south, north, and west around the Great Lakes.

Marilyn Shaw

The annual meeting of the **Waterloo-Wellington** Presbyterial was held on February 13 at Knox Presbyterian Church, Guelph. The theme was "Race Against Time—HIV/AIDS in Africa." The theme speaker was Linda Paquette, who shared an interesting PowerPoint presentation of her recent HIV/AIDS education trip to Africa under Presbyterian World Service and Development. Harpist/singer Mary Lynne Whyte provided special music. Lois Stockton, our Secretary, has finished her term of service and is now a member without portfolio. To honour her years of faithful service and to provide comfort for her as she continues to serve in the role of caregiver for her husband, she was presented with a prayer shawl on behalf of the Presbyterial by Wilma Welsh and Kathleen McGillivray.

Mary Johnston

The WMS group of St. Mark's Church in Moose Jaw, Saskatchewan made a presentation of two of its members. President Eileen Urton presented May Mazur and Annie Brumwell each with a plaque that had the following inscription: "The Lord Bless You and Keep You, (Numbers 6–24) from the WMS for Years of Faithful Service". Both women are over 85 years old.

Giollo Kelly
continued from page 26

Ms Kelly "retired" from the national office as Secretary, Canada Operations, General Board of Missions in 1991, but she has remained a very active retiree, indeed. Giollo has continued to take an active part in the life of the Church at the national and congregational levels serving, on request, in an advisory capacity on various important issues through the years. She has recently served in positions such as WMS Treasurer, and is currently an advisor for the Centre of Asian-Canadian Theology and Ministry at Knox College. It is well known that she offers an unfailing sense of calm and wisdom in these settings.

Giollo Kelly is an outstanding Christian and Presbyterian. She possesses not only a strong and demonstrative faith but also the practical skills that have made her both effective and beloved by many who have witnessed her work in the Church through these many years. She has made a significant and positive impact in the areas of youth, aboriginal work, inner-city missions, fund raising, hospital work, new church development, aid-receiving charges, overseas missions, immigration, and stewardship. It is with extraordinary humility, dedication, and as a labour of love that Ms Giollo Kelly has served, and continues to serve, The Presbyterian Church in Canada. At this time, we honour and thank you, Giollo.

CIRCULATION NEWS

Katherine Allen

Summer is now upon us. Hopefully, it will be a time to relax and reflect on what has been happening over the past few months…or to look forward to great adventures. As we look back, we think of how *Glad Tidings* has reached out to people through its stories of mission, and of how mission has changed over the years. Looking ahead, we try to think of ways to continue this outreach in sometimes new and exciting ways.

Outreach includes promoting *Glad Tidings* within our congregations and the communities. This is the time of year for everyone to think of ways to promote the magazine. To help you with this project, we can supply you with up to 50 copies of *Glad Tidings*.

In August, we will be sending a mailing to all *Glad Tidings* Secretaries/Contact Person whom we have listed from the previous year. Hopefully this mailing will be sent to the appropriate person. Occasionally, this mailing reaches the incorrect person because the change in contact person wasn't reported to the office. Please remember to forward any such changes addressed to me (not the editor).

Glad Tidings is not just for women or for members of the Women's Missionary Society—it is for everyone.

Mission in Action
continued from page 41

enough water for bathing could be hauled from the cistern at the lay training centre.

In the midst of the challenges our new life here presents us with, we feel truly blessed and sustained by God's graciousness and goodness. The road before us is not easy and we are certainly feeling our way through the ambiguities and lack of clarity in our present ministry situation. We trust that through time, and the power of God's Spirit, a relationship of partnership and mutuality in ministry will truly develop between us and those of our sister church, The Presbyterian Church of Ghana, as together we pursue a course of supporting and encouraging leadership development and growth in the lives of God's people here.

IN REMEMBRANCE

Mildred Dickson-Dupont
Knox, Belmore, ON

Margaret Parsons
St. Andrew's, Carleton Place, ON

Mrs. J.J. Maroney
St. Andrew's, Dresden, ON

Agnes MacEwan
Dorothy Blake
Knox, Goderich, ON

Nora Edwards
St. John & St. Andrew, Hamilton, ON

Muriel Torry
St. Andrew's, Hanover, ON

Joan Brown
St. Andrew's, Kamloops, BC

Phyllis Nichols
Evelyn Clifton
West Adelaide, Kerwood, ON

Dorothy McEwen
St. Andrew's, Kingston, ON

Olive N. Goudie
Yvonne (Bonnie) Frey
St. Andrew's, Kitchener, ON

Margaret Webster
Anke Vermeulen
Knox, Midland, ON

Anna Stech
Knox, Milton, ON

Mrs. Irene McLean
Knox Centre Rd., Parkhill, ON

Mrs. Grace Smith
First Presbyterian, Port Colborne, ON

Mrs. James (Dorothy) McEwing
Mrs. George (Ella) McLachlan
Tolmie Memorial, Port Elgin, ON

Mrs. Isabel McKenzie
First, Seaforth, ON

Rhea Caley
Grace Jewitt
St. Paul's, Simcoe, ON

Maude Hayes
Dorothy Lennan
Laurel Lea-St. Matthew's, Sarnia, ON

Tena Russell
St. Mary's, St. Mary's, ON

Bernice Crouch
St. Andrew's, Strathroy, ON

Mrs. E. A. Thomson (100 years old)
Calvin, Toronto, ON

Mrs. Jean Jeffery
Mrs. Pearl Foley
Knox, Welland, ON

SABBATH MOMENTS *made by God for u*

to the store send a birthday card to sister cell phone as soon as possi
renew warranty on DVD player we're out of mayonnaise new clothes the
needs an oil change tennis have to go to work change lanes email water
plants cat litter **SABBATH MOMENTS** find out wh
meeting gardening clean closet bake cookies call dad clean driveway go to the p
newspaper write poetry search for recipe walk the dog hem pants play board game w
kids mow the lawn paint the bedroom sailing read a book go to church grocery list t
the videos back tuck the kids into bed play video games stain the dresser vacuum the
pay bills **SABBATH MOMENTS** cut the vegetables go
the museum sleep shower file papers clean oven update music sit in the sunshine p
catch research go to mom's need milk clear out garage baseball practice comb the
go skiing close the door daydream read to the kids pop in a movie pick a paint co
walk to work smell the air take out recycle bin fold the clothes take the meat out of free
call brother knitting visit older friend **SABBATH MOMENT**
pack the lunches file nails change
windshield wipers repotting bird
watching sitting in traffic walking
in the rain reading the Bible scenic
drive crossword find my keys

PM40013283 R9517

Please report any errors/changes in address

Glad Tidings

September/October 2006

Thanksgiving Worship Service

Celebrate the 40th Anniversary of the Ordination of Women

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Psalm 106: 1 (NIV)
Praise the Lord.
Give thanks to the Lord, for he is good;
his love endures forever.

Glad Tidings

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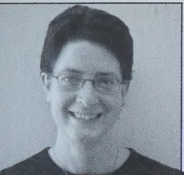
Glad Tidings reports on aspects of the Women's Missionary Society on all levels.

Glad Tidings challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally, and internationally.

Glad Tidings through its content, encourages readers to become informed, educated, inspired, and motivated to action.

GladTidings provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters, and book reviews are not necessarily endorsed by the WMS or by the Editor.



Sonya Henderson

Editor's Thoughts

When Did We See You Hungry?

Tuesday, October 17, a week after the celebration and bounty of Thanksgiving Day, is the International Day of the Eradication of Poverty. "At the start of the 21st century, 1.2 billion people live in abject poverty, most of them women. More than 800 million people go to bed hungry and 50,000 people die every day from poverty-related causes. It doesn't have to be this way. If we choose—if we have the will to act—we can make poverty history." (www.makepovertyhistory.ca/e/platform.html)

This fall, you can become involved in social action to make poverty history at the local, national, and international levels.

Locally, you can get involved by learning more and raising awareness of the issues in your groups, communities, and congregations. The Canadian Foodgrains Bank has produced an excellent group resource entitled "Hunger in a World of Abundance." You can order the Study Guide for $10 from the Canadian Foodgrains Bank (Tel. 800-665-0377), or you can download the study for free from the Internet: www.foodgrainsbank.ca/materials/pub.

Presbyterian churches across the country support The Presbyterian Church in Canada's own Evangel Hall in Toronto, which serves the poor in the city. Read more about this ministry on page 8, and see how you, your group, and your congregation can become involved. Or, you can become involved in the national campaign to "Make Poverty History" by going to the web site www.makepovertyhistory.ca. Here, you can find information about how you can be involved in some of the national and international events that are being planned for October 17. You can also get involved by signing an online petition to Prime Minister Harper which asks him to show the world that Canada wants to beat the AIDS pandemic and make poverty history. If you don't have access to the Internet, contact someone you know who does. Speak to them about this very important issue and encourage them to add their voice as well.

If sometimes our poor people have had to die of starvation, it is not that God didn't care for them. It is because you and I didn't give, were not an instrument of love to give them that bread, and to give them that clothing. It is because we did not recognize him, when he came in distressing disguise, in the hungry man, in the lonely man, and in the homeless child seeking for shelter.

–Mother Teresa

The Single

My pharmacy happens to be in the same community mall as Ruth's travel agency. I didn't know Ruth very well, but she always smiled at me through her office window as I trudged to fill my prescriptions through all kinds of weather. Her smile seemed to project the peace and kindness in her heart. That smile carried me home on days that were often dark and lonely.

One day, I walked through the mall with my two dogs. Ruth came out of the travel agency to greet us. She was tender with my dogs and spoke quietly to them, as if sharing a secret. Ruth mentioned that she had a black chow named Joey who she often brought to work with her. We agreed to have the dogs meet one day and maybe go for a walk together.

Well, the walk never happened, but the dogs did meet by the rhododendrons under the mall's skylight. Joey was a typical chow, pretending to be aloof, but my Keisha won him over. And that mall fellowship was the extent of my friendship with Ruth. We never discussed our lives…or anything beyond life in the mall.

One fall day, when the air was full of wood smoke and decaying leaves, I wandered through the fog on my way to the pharmacy. My depression gripped at my heart with its torturing pressure, and I fought to hold back the tears that seemed to permanently perch on my lashes.

As I left the pharmacy, I searched through my purse to see how much money I had left. There wasn't much, but it might be enough. I stepped into

Red Carnation

Sandy Hyslop

the flower shop and asked how much a bouquet of flowers would cost. It was far beyond what I had. The shopkeeper said that I could purchase a single carnation and she would throw in the baby's breath. I placed my coins on the counter without hesitation and asked for the red carnation.

I walked with determination to the travel agency, clutching my precious flower which was wrapped so gracefully in gold paper. The warm office was brightly decorated with posters of vacation places I would probably never see.

The young receptionist asked if she could help me. With a growing lightness in my heart, I whispered, "Could you give this to Ruth…and please don't tell her who it is from. The card just says 'a friend.'"

For some reason my world seemed happier. And I didn't mind not being able to buy milk for a week. I spent many moments wondering what Ruth must be thinking.

A month passed and I had forgotten all about the single red carnation. Once again, on my way to the pharmacy, I saw Ruth walking Joey in the park. We waved and as I was about to pass, she gestured me over.

"I have to tell you the most amazing story," she said. "A month ago, to this very day, I received news that my niece was diagnosed with terminal cancer…a brain tumor. She doesn't have much time left. The news was devastating and I didn't think I would be able to cope. But the strangest thing happened. Someone sent me a single red carnation and signed it 'a friend.' That flower saved me. Just knowing that somebody, somewhere, cared about me—it was such a well-timed blessing."

I was shocked. Tears fell once again from my tender eyes. But this time, I felt lifted from my misery. I was stunned that my humble gesture would have such an impact on someone's life.

"Was it you who sent me that flower?" Ruth asked.

Sometimes secrets can be gems that we hide in our hearts. I'm so moved by God's wonderful love…and timing. God knew that we both needed that single red carnation.

Life in the Kingdom—the Mystery of the Kingdom

Dana Benson

Matthew 13:24–30 He put before them another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Luke 17:20–21 and he answered, "The kingdom of God is not coming with things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among you."

Several weeks ago, I planted some spinach in my garden. It had perfect growing conditions—rich soil, plenty of rain, and warm sun. I checked each day to see if any wee spinach was sprouting. Yet what I only ever found were clover and weeds. In fact, the whole vegetable garden seemed to be sprouting weeds by the hour. I worried that they would steal the necessary nutrients from what I hoped would be my garden of culinary delight.

Then, a breakthrough! One day, some of the things growing in the garden looked a little different—and they were all lined up in a row. Over the next few days, I watched with expectation to see if these new plants would indeed be my long-awaited spinach. Initially, I almost despaired because they looked so similar to the weeds. But I kept waiting and watching, waiting and watching. It became clear soon enough that my spinach had sprouted and was well on its way to becoming a healthy salad!

Jesus' parables about the Kingdom often focused on sowing, growing, and reaping. He spoke frequently about a uniquely present Kingdom that is revealed mysteriously in hidden things: seeds in the ground, treasures in fields, yeast in bread. It is also a Kingdom that sometimes seems threatened, but is actually indestructible. The Sower sowed good seed, presumably in a good field. But weeds came up and grew among the wheat. The field was covered with so many weeds that the slaves feared that they would choke out the good wheat. Their reaction is familiar: Got weeds? Get rid of them! In fact, we have an entire industry designed for weed eradication (literally, and metaphorically within the church)! But the Sower cautioned the workers from pulling out the weeds, lest the wheat be torn up as well.

Several mysteries about the Kingdom are evident in this parable. First, the Kingdom is hidden for a time. The wheat starts germinating and sending down its roots before it shows itself on the surface. Likewise, the Kingdom of God—manifest in its fullness in Jesus himself—is sometimes hidden from view. But this doesn't mean that the Kingdom isn't there. It just means it isn't obvious in plain sight.

Second, when the Kingdom appears, it co-exists for some time with the weeds (the work of the enemy) before they are finally separated and taken off to their respective places. For many of us, this is a tough reality to deal with. We like pulling weeds. We don't like the mess they make, the way they take over our gardens, the violence they wreak on our innocent tomatoes and tender zucchinis. We'd like to root out all the weedy people and situations in the world and deal with them ourselves. But the Sower insists they must grow together for a while, until the time when *he will instruct his reapers* to separate them.

Finally, the parable of the Sower reveals for us the reality of a Kingdom that is infused with life, growth, and good things. The Kingdom of God isn't about power or personal agendas. In Jesus, the Kingdom is made a present reality. It is a Kingdom that is about life—life that permeates even a field of weeds, life that grows abundantly, life that gives life to others. Indeed, the Kingdom is among us as Jesus continues to abide with his people, through his life-giving sacrifice, and the life-giving breath of the Holy Spirit.

Just the other day I went to my garden for my daily inspection. I discovered that the weeds have taken over the vegetable beds and that my new spinach is hidden amongst towering, unidentifiable plants that have no business being there! Or do they? Mysteriously, the vegetables continue to grow and flower, and I have no doubt that they will produce tasty veggies in the weeks to come. The Kingdom of God is real, alive, and active—despite often contradictory appearances. This Kingdom is where we live, it is the meal at which we are Christ's guest, and it is in the relationships that are infused each day with God's own love and fellowship. Look for the Kingdom. Watch for the Kingdom. Wait for the Kingdom—it is here among us!

A New Home at Toronto's Heart

John Congram

"Evangel Hall is my home!" Marcel exclaims, with the widest grin you will ever see. Marcel occupies one of the 84 apartments in the new Evangel Hall in downtown Toronto. "This is a miracle building," Eleanor chimes in, "a sanctuary from a crazy world."

For over 90 years, Evangel Hall has been reaching out to the forgotten people of the city to give them a sense of dignity and purpose. Larry speaks for thousands who come through the Hall's doors, "I come here to feel worthy. It's a nice feeling."

quick oats
Move more

For most of those 90 plus years, the Hall, as it is affectionately known, has operated out of a rickety store-front location on Queen Street West. But on February 5 of this year, 200 people crowded into a room with only 75 chairs to watch the Moderator, Jean Morris, cut the ribbon to open the new $14 million structure a few blocks from the old site.

The new six-storey building accommodates expanded space for the Hall's outreach programs. The top five floors add 84 much-needed units of

"For over 90 years, Evangel Hall has been reaching out to the forgotten people of the city to give them a sense of dignity and purpose."

supportive housing. They are occupied by a diverse group of families including single mothers, the mentally challenged, and others who would otherwise be living on the street. When it was under construction it was the largest project of its kind that was being built in Ontario.

Evangel Hall was founded in 1913 by The Presbyterian Church in Canada (PCC) to serve the spiritual needs of the many immigrants moving into downtown Toronto. As time passed, the ministry expanded. Among the programs the Hall provides today: an adult drop-in program, winter refuge, groups for men, women, and young people, housing assistance, clothing and thrift shop, addiction programs, community dinners, food and nutrition program, and a volunteer program to provide opportunities for persons to develop their gifts and support the programs of the Hall.

Although the programs at Evangel Hall have evolved to meet the needs of its constituency and its home has now radically changed, its purpose remains unchanged: to share God's love with people who are often society's most unloved members.

Tribute needs to be paid to the Presbytery of East Toronto under whose jurisdiction the Hall operates. For years the presbytery has struggled, worked, and given sacrificially to bring the vision of a new hall to reality. Nearby presbyteries and a host of volunteers have supported Campaign Dignity to see the realization of the dream of a new Hall. People like Archie McCallum—a member of Knox Church in Oakville, who volunteered for two years on the new construction site in order to ensure that the new building would meet the highest standards of quality, and the Hall's needs, speaks glowingly of the Hall, "The whole atmosphere is great and the staff is beyond belief."

But what about you, the reader, who may live many kilometres away from Toronto. Why should you take a personal interest in a project in downtown Toronto? Perhaps you support an inner city mission in your own city or town. The General Assembly has given Evangel Hall the opportunity to make an appeal to the whole church for a number of reasons. Evangel Hall

Toronto statistics

- more than 31,000 people, including 5,000 children, used emergency shelters in 2002
- more than half a million people—one in five—live in poverty
- more than 70,000 households are waiting for affordable housing
- more than one tenant in four has an annual income below $20,000

is the only downtown ministry of the PCC. It provides an opportunity for us as a denomination to expand our inner city ministry. More importantly, the people the Hall serves come from all parts of Canada. This week or next, the Hall may be serving someone from your community. You can take pride in the fact that while politicians and others talk about the problem of people living on the street, your church has actually done something concrete about the problem.

The new building carries a $3.5 million mortgage and a $1.9 million loan from the City of Toronto. Every penny that goes to pay off these loans means more money can be plowed into expanded programs at the Hall.

Joseph Taylor is the low key but passionate director of the Hall. Let the last word be his, "It took a lot of faith to build the new Evangel Hall. In fact, I refer to it as the House of Faith. People on the street don't get any care or love. They are constantly told in little and big ways that they are not important, valued, or God's children. We are here to say that they are. It's preaching God's word by doing, to say you are valued. God loves you and we love you."

"Every night I thank the Lord for this place and the staff. God bless it."
-- client of Evangel Hall

If you or a group in your congregation would like more information on the Hall and how you can support the ministry of the Hall or contribute to Campaign Dignity, please contact the Evangel Hall at 552 Adelaide Street West, Toronto, ON M5V 3W8, or phone (416) 504-3563 or e-mail information@evangelhall.ca. You can also visit our web site at www.evangelhall.ca. If you are coming to Toronto, please include Evangel Hall in your visit.

The mission of Evangel Hall is to enable distressed people of Toronto's inner city to achieve their potential through a Christian ministry of service, programs, housing, and advocacy designed to nurture self-esteem and human dignity.

EVANGEL HALL
ESTABLISHED 1913
573
EVANGEL HALL

Location on Queen Street West

On Being a Missionary

Murray Garvin

In recent years, the term "missionary" has received a lot of bad press with accusations of "missionary imperialism", "cultural insensitivity", and "western supremacy". It is true that at times, in it's zeal to spread the gospel, the Christian church, has been guilty of such things. In doing so, it has been in total contradiction of the gospel itself.

But, I am confident that anyone making such accusations today is totally out of touch with mission as it is happening now—at least the kind of mission to which we in The Presbyterian Church in Canada are committed.

Yen Ching-syun

I have regarded myself as a missionary for almost 50 years, serving within the aboriginal church in Taiwan in the 60s and 70s, on the executive staff of the Board of World Mission, in pastoral ministry for many years, and now, in retirement, as a volunteer back in Taiwan. In fact, I believe every Christian should consider himself or herself a missionary. And I am grateful for the privilege I, and many other mission personnel, have in mission service to the aboriginal people of Taiwan. I am grateful, too, for the prayers,

su Cheng-cheng teaching Church School

support, and encouragement from church members in Canada.

This all came emotionally into focus for me this morning as I worshipped in a little Amis church not far from Yu Shan Theological College where I serve. There were only 11 adults in the congregation. Since the church has no pastor, one of our students, Yen Ching-syun, or "Peter" preached. The Church School consisting of five children, was taught by another student, Hsu Cheng-cheng. So far, everything was very nice and comfortable for me.

But then it happened. After the sermon, they sang the Amis version of the old hymn, "I'd rather have Jesus than anything…" Music like this always gets to me and tears came to my eyes as I realized how wonderful it is that these people can sing those words with deep feeling. I realized how grateful I am for those first missionaries from Canada, England, and the United States who worked alongside Taiwanese pastors and lay Christians to share the gospel of Jesus Christ with their aboriginal brothers and sisters. These people don't have much in terms of worldly possessions, but they have the love of Jesus and it is so precious to them. The joy and peace I see in these aboriginal Christians is such a contrast to the emptiness I witness in the non-Christian society around them. I can do nothing but praise God for those who shared that with them.

I might digress by admitting that in bringing new life and hope to a people who longed deeply for it, the original missionaries often did ignore —or even denounce—the cultures of the people. None knew how to sort faith from culture. It is good news that this is now seen as wrong. The church is intentionally trying to help people connect with their aboriginal cultures. It is trying to relate the gospel to those cultures in ways that will make it more relevant to the people. The Yu Shan Theological College is providing strong leadership in this ministry.

Back to this morning's worship: Following the hymn, everyone joined verbally, individually, and simultaneously in prayer. As the offering was being brought forward for a prayer of dedication by an elderly laywoman, the congregation sang, "All to Jesus I Surrender". Tears came again as I sang along with this little congregation of people who had given their all to Jesus. I was then completely done in when I peeked and saw Peter on his knees before the cross: "All to Jesus I surrender"—Peter who has given his life to ministry among his Amis people.

Yes, I am grateful for the dedication of the "missionaries" who went before us. I am grateful for those who are now training to be missionaries to their own people, for the privilege of considering myself a missionary, and for all of you who share in mission, too!

Azungu

A Journey of Faith

Jeanine Ames

This past May, I was part of a group of nine individuals from the BC Presbyterian Synod that visited Malawi, Africa. Since returning home, the question I have been asked most frequently is whether I think I will go back. I usually reply that I hope so, or something to that effect. But deep down, I feel as though I never left. An experience like my trip to Malawi stays with you—you don't just leave it behind when you board the plane to go home. The things I saw and the people I met have changed my perspective. Each time I close my eyes and surrender to my memory, I am back there. I can smell the fragrance of the eucalyptus trees, see the women washing their clothes at the side of the river, hear the excited voices of children shouting "Azungu!" as our car drives by.

Azungu. Derived from the verb *kuzungulira*, which means 'to go in circles', it is a word that the people of Malawi use to refer to a person of Caucasian descent. At first it didn't make sense to me why this word had been chosen, but since returning from my trip, it has become much clearer. Having witnessed the raw natural beauty, the devastation caused by poverty, the warm hearts of the people, the political corruption—the contradictions that define Malawi—I find myself being drawn back there again and again.

I keep going back to a verse that was printed on the shirt of a Malawian aid worker: "If one member suffers, all suffer together." (1 Corinthians 12:26) Our society immerses us in a steady stream of overseas reports and statistics, but the overflow of information fails to make any lasting impact. I hear stories of countries struggling through times of famine, of war, but because these realities are so foreign from what I experience in my everyday life, it is easy for me to forget and move on. Before leaving on the trip, I learned that the HIV infection rate is reaching epidemic proportions in Malawi; it is estimated that 16 percent of the population is HIV positive. But the opportunity to see things first hand put a face and a name to the statistics; I began to understand the reality of AIDS the day I met Alice.

She was 27—only a few years older than me—and she had developed full blown AIDS. Although she was on a waiting list for

treatment, it seemed unlikely she would survive the two months until she was due to receive the drugs. Our group had graciously been welcomed to her home by her family, not in hopes of helping Alice, but so that we could better understand the effects of AIDS. Sadly, her situation is not uncommon. The reality is that thousands upon thousands of Malawians are living out this same tragedy—dying too young, as treatment lies just out of reach. My thoughts often return to Alice. I try to picture myself in her place. I imagine what I would ask of her if she had the opportunities that I have been blessed with.

I also think back to the children I met at the various Orphan Care programs we visited. The AIDS crisis has left many orphaned children behind. In addition to their own children, families often find themselves caring for the orphaned children of their relatives. This puts further strain on their already limited resources. Our group visited the Nutrition Program at the Mission Hospital in Mulanje. The program was set up by the hospital in order to lend support to families caring for orphans, and to provide them with food and nutritional education. On the morning that our group visited, we had been commissioned to paint murals in the two rooms used by the hospital for this program. While sketching our designs, we heard boisterous singing and clapping coming from outside. A hospital worker who was helping us with the project began translating—the women at the clinic had gathered together and were singing a song about family planning practices. Song is a tool often used by the clinic to teach clients about a variety of health and nutrition issues.

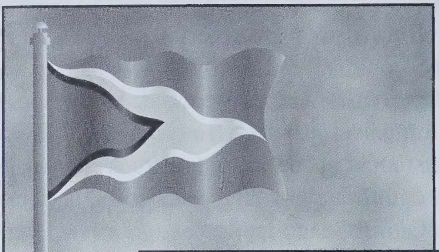
I also remember the pieces of Malawi that inspired me. Stella, a retired Malawian school teacher, had seen too many orphans lose hope for a successful future because they had not received an education. Deciding to take matters into her own hands, she and three of her colleagues started a school. Together, they founded Aphatsa, a non-profit school where for every two paying students, they accept one student who could attend for free. Our group had volunteered to build two climbing structures for the playground. Before construction commenced, we were treated to a musical program from the students and we were able to observe the bustling classrooms in action. What struck me most was the students' boisterous energy and the enthusiasm of their teachers—the feeling of hope was palpable.

On further reflection, azungu feels like the perfect word to use when thinking about my trip to Malawi and about my own faith journey. Stella inspires me to assess what is around me and to find a niche where I might make a contribution. My memory of Alice gives a greater sense of urgency to the AIDS crisis, and encourages me to share her story with others. These experiences have given new meaning to the passage from 1 Corinthians 12 (verses 14, 17, and 26):

> *Indeed, the body does not consist of one member but of many. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.*

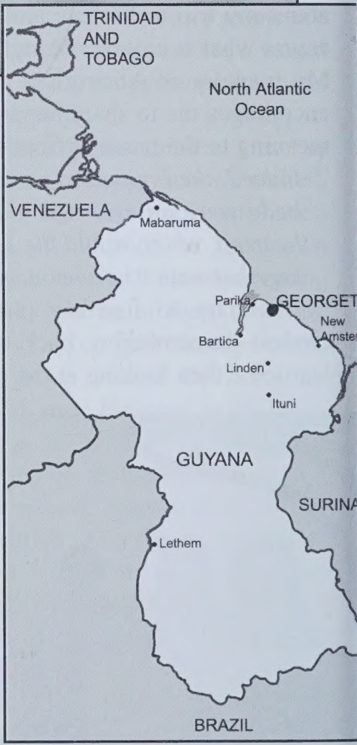
As I try to find my place in the body of the church, I keep going in circles—remembering back to what I saw, to what I felt, and to the things I learned…then looking at the present and towards the future.

Focus on...Guyana



Facts

Population:	767,245
Capital:	Georgetown
Land Use:	arable land: 2.23% permanent crops: 0.14% other: 97.63% (2005)
Area:	214,969 sq km
People:	East Indian 51% Afro-Guyanese 36% Amerindians 7% Chinese & Mixed 7%
Language(s):	English Creole
Monetary Unit:	Guyana Dollar A typical working person makes the equivalent of $7 Canadian/day
Literacy:	roughly 72%; lower with youth and young adults



A Brief History

Originally a Dutch colony in the 17th century; by 1815 Guyana had become a British possession. The abolition of slavery led to black settlement of urban areas and the importation of indentured servants from India to work in the sugar plantations. This ethno-cultural divide has persisted and has led to turbulent politics. Guyana achieved independence from the UK in 1966, and since then it has been ruled mostly by socialist-oriented governments. In 1992, Cheddi Jagan was elected president in what is considered the country's first free and fair election since independence. After his death five years later, his wife, Jane Jagan, became president but she resigned in 1999 due to poor health. Her successor, Bharrat Jagdeo, was re-elected in 2001. Guyana is known as the Land of Many Waters wit three major rivers dividing the coast into four districts. It is also known as the Nation of Si Peoples (Afro-Guyanese, Indo-Guyanese, Amerindian, Chinese, Dutch, and English). Th three major religions live in harmony with one another and enjoy one another's specia celebrations. At least 95% of the Guyanese population lives along a road that runs along th Atlantic Coast. Fruits, vegetables, fish, and rice are plentiful.

Religion
Christian 44 %
Hindu 33%
Muslim 9 %
Spiritist/Traditional ethnic 4%

Environment
Guyana's hot and humid tropical climate is moderated by the northeast trade winds. There are two rainy seasons (May–August and November–January). Environmental issues include water pollution, garbage littering, poor mining practices, and deforestation.

Economy
Mainstays of the Guyanese economy are sugar, rice, forest products, and minerals.

Politics
Guyana was under Dutch rule from 1750 to 1814, then British rule, then gained independence in 1966. Both main political parties were Marxist in orientation but remain bitterly divided on racial lines. The Afro-Guyanese PM Party held power until it was ousted in an election in 1992. It was replaced by a largely Indo-Guyanese government which continued to slowly liberalize the economy despite its leader's continued allegiance to Marxism. Racial tension and confrontations continue. Venezuela to the west and Suriname to the east both lay claim to large parts of Guyana. Elections will be held in September 2006.

Presbyterian Church in Canada (PCC) in Guyana

The PCC's first venture into British Guyana was the appointment of John Gibson to Demerara in 1885. Burns Memorial Church was built in Georgetown in 1939. Over the years, the Women's Missionary Society and the Presbyterian Church in Canada's work in Guyana has included teaching at a Girls' High School, ministry, church building, presbytery formation, and evangelism. In December 2005, the Rev. Ian and Linda Shaw were appointed for a three-year term with the Guyana Presbyterian Church. Ian ministers at Skeldon and Massiah Presbyterian Churches in Upper Corentyne parish and he is attempting to restart two other congregations in the parish. Linda serves the whole denomination as a Christian Educator and she is working to encourage and equip Sunday School and children's ministries. She is also serving as a resource to the National Women's Organization and National Youth Council.

Challenges for Prayer

Guyana's security is threatened by inter-racial tensions internally. Pray that the present and future government may roll back decades of societal polarization and bring about a society that is fair to all its citizens and gives hope for the future.

Pray for the Guyanese Presbyterian Church as it attempts to be faithful in difficult times. There are only four ordained pastors for approximately 40 congregations, and a huge migration over the last 30 years has left the church with few elders or leaders.

Pray for on-going and active ministry among young people as it is vital for the development of family life and stability in society. Hopes for the future and for employment are low. AIDS is a growing menace with 5% of the population infected. Suicide is epidemic. Alcohol and drug abuse is a serious problem.

From Operation World CD-ROM, Copyright ©2001 Patrick Johnstone
CIA Factbook: http://www.cia.gov/cia/publications/factbook/geos/gt.html

Not Counting the Women

Alison Stewart-Patterson

To celebrate the 25th anniversary of the ordination of women in The Presbyterian Church in Canada, the congregation of Saint Andrew and Saint Paul, Montreal, invited Alison Stewart-Patterson, who formerly had been their Assistant Minister, to be the guest preacher. "Not Counting the Women" was preached for that occasion on February 3, 1991. The message is as relevant today in 2006 when we are celebrating the 40th anniversary of the ordination of women in The Presbyterian Church in Canada.

Although beginning with the story from Matthew, it should be noted that the more appropriate "texts" are from the two chapters in Luke which frequently refer to the "women who followed Jesus from Galilee."

Matthew 14:13–21
Luke 23–24

"Then the disciples took up twelve baskets full of what was left over. The number of men who ate was five thousand, not counting the women and children." (Mt 14:20–21, TEV)

The story, as it has been told to us, is about the miraculous feeding of the five thousand. But what about the women and children? How many people were really fed? Did the women and children eat? How many of them might there have been?

If present congregations are any clue, what we really have is a story about the feeding of fifteen thousand—men, women, and children—with only five loaves and two fish. That is an even greater miracle.

It is that greater miracle which we are celebrating here today—the miracle of what happens when the women are counted. Get one thing straight: the women were there. They just were not counted. The women were eating, listening, and responding to Jesus; but the gospel writers did not consider their presence and their response vital to the story.

Not being counted has been the experience of women for centuries in Hebrew, Greek, Roman, European, and North American societies. It is still the experience of millions of women in Africa, the Middle East, and India. All major faiths have treated women in this way and, until 1966, The Presbyterian Church in Canada was one of the offenders.

Not being counted robs each of a feeling of completeness, for it implies that one is not good enough or important enough to be counted. Let us ask: By whom are the women not counted? They are not counted by those who have the power to do so: by the author of the Gospel and those who told him the story; by those with the vote, or the money, or who think they have the ear of God.

It is not so with God. If God counts each hair on our head and every sparrow, surely God counts women. It is not so with Jesus. Jesus spent some of his most intimate, deeply theological and spiritual times with women. It is not so with the writer of the Gospel of Luke. Through many tiny, tantalizing glimpses of the women who were closest to Jesus, Luke paints a clear picture of a group of women whom we know by name. Alongside the male disciples, through three years of wandering, they followed Jesus all the way from Galilee to Jerusalem.

The word in Luke's text which is translated as "follow" is the same word that Jesus used when he said: "Follow me." It is the same one which is used to describe Levi's response to Jesus' call. This word has deep theological significance because it describes the relationship between Jesus and those who followed him and remained with him to the very end. It is a relationship of master/teacher and disciple/learner. Here, the word is used to describe a group of women—uncounted, and mostly unnamed.

Feminist historians tell us that in order to recapture women's history in the Bible, we must learn to read between the lines. There it is possible to garner, from all the corners of the Gospel stories, a list of twelve or more women: Mary Magdalene; Mary and Martha; Mary, the mother of the sons of Zebedee; Joanna, the wife of

Did you know?

- Vote was passed which allowed women to be Ministry of Word and Sacrament by The Presbyterian Church in Canada at the 92nd General Assembly in 1966.
- In 1925, Caroline E. McLaren was the first woman to graduate from Knox College with a B.D., and was the top student in her class.

Chuza, Herod's steward; Susanna; the mother of John Mark; four unmarried women whose healing stories are told in the Gospels; the woman of Samaria at the well. These women may not have been "counted" by the Gospel writers, but what they did was counted; it was told over and over again. Their encounters with Jesus were considered necessary for the teaching of the gospel.

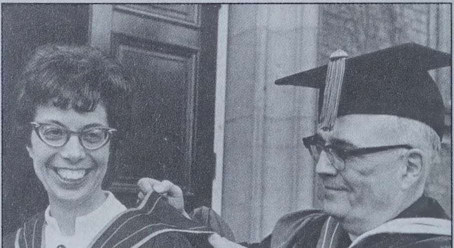
It is important to realize that women have always been ministering, working as disciples and being counted by Christ as valuable in bringing about the kingdom of God. It is the Church, ruled by men, which has denied women the right to be counted, to be named, to be treated as equally valuable and respected. Early in the life of the Christian church, the men established these rules, and the women reluctantly accepted their ruling.

The women described by Luke ministered to Jesus, serving him all the way from Galilee to Jerusalem as they "provided for him out of their resources." What were these resources? Did they use their housekeeping money? Were they rich? Did they wash clothes, go bargain-hunting, glean from the hedgerows? Did they bandage sore feet and provide resting places at night for the one who had nowhere to lay his head? We can only guess at how this little group of women and men managed to live as they went day by day from town to town.

These women stayed with him from Galilee to Jerusalem. They were there at the end: watching, praying, keeping an eye on what happened to the body. They prepared his body for burial. Just as they had ministered to Jesus while he was alive, so they continued their ministries after his death. As they hurried in the very early morning to do these last ministries, they suddenly found themselves caught up in a new ministry—they found themselves thrust into the role of evangelist, telling the story of a

Did you know?

- Shirley Jeffery, seen here at her graduation from Knox College, was the first woman ordained to the Ministry of Word and Sacrament by The Presbyterian Church in Canada in 1968.



Shirley Jeffrey, The Presbyterian Church in Canada Archives, G-2111-FC resurrected Lord. They were the first to see, to understand, to tell.

I imagine the women, troubled but excited, hot with running and almost incoherent as they tried to tell the others what they had experienced. And once again, they were NOT COUNTED by the men. "An idle tale," they said, meaning: these women speak nonsense.

In 1966, The Presbyterian Church in Canada started to count the women. Now in 1991, we celebrate 25 years of ministry by women who have been ordained as pastors and elders. We know their names. They have been counted. Does being counted change anything? Should it? Jesus' model is one of service—washing feet, healing relationships, feeding the spirit, challenging to serve.

The women who followed Jesus give us some examples of the strengths women bring into the family of faith: service and evangelism, speaking about what we have seen and believe; caring for the living and the dead; perseverance, audacity and courage; the ability to be behind the scenes; and the ability to be out front. This balance is crucial.

As a community where faith must be nurtured, we can no longer afford leaders who can only be on top or out front. We need leaders who can be both out front and behind the scenes. Building a community of the faithful who will lead the society into the kingdom of peace demands the strong gifts of nurturing, teaching, feeding, caring, healing, reconciling, bringing together, binding up, and making whole. For generations all of this has been part of the ministering life of uncounted women.

Now that the women are counted, can we begin to influence, change, reshape the structures and systems of a patriarchal church and society which have brought so much pain and violence? If, in spite of hindrances caused by structures, titles, and hierarchies,

- Joan McInnes, from Arthur, ON and Wyn Thomas of Scarborough, ON were the first women to be ordained as elders in the summer of 1966.
- In 1999, the Rev. Dr. Dorcas Gordon was the first woman appointed as Principal of Knox College.

Joan McInnis, The Presbyterian Church in Canada Archives, Reference Collection (item taken from Presbyterian Record, October 1991, p. 51) we could get to the place where Jesus Christ really is king and head of the church, then all of us, Jew or Gentile, free or slave, male or female, clergy or lay, session or people, might learn to minister to and with one another as Christ ministers to us.

We will not need to climb the ladder of hierarchical success, for there will be no ladder. We will not need to trample on others in order to reach the top, for there is no top. What the women demonstrated then, and what women in ministry say now, is that everyone counts; each person is valued and no one is valued more than another.

Christ calls to us—men, women, and children—saying, "Follow me." In Christ's name, our ministry is to help each one to be counted, valued, needed, and loved. It is a ministry of speaking about what we have seen and experienced. It is a ministry of reconciling what is broken in our world. It is the ministry of all of us, for we are all counted. It is a ministry for which we are still being trained.

Friends, I have seen the difference which being counted makes. I have seen communities where all are becoming one.

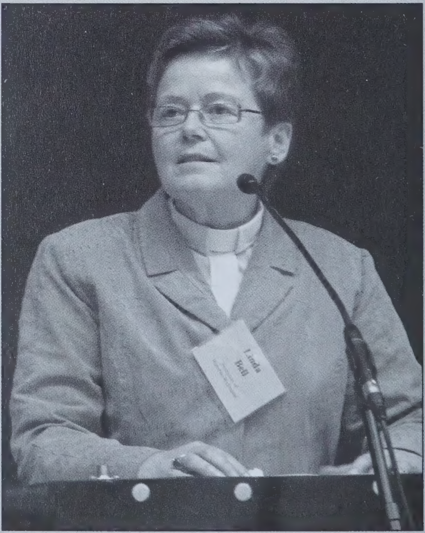
I have seen. I run to tell you...!

Alison Stewart-Patterson, BTh, STM, DMin, (1931–1992) was the minister at Maisonneuve-St. Cuthbert's Church, Presbytery of Montreal at the time of her death in March, 1992. Prior to her ministry at Maisonneuve-St. Cuthbert, she served as minister at First Presbyterian Church in Dunedin, New Zealand, and at Eglise St. Luc in Montreal.

Reprinted with permission from *Counting the Women: Sermons by Women*, compiled by the Women's Ministry Committe.

Did you know?

- In 1992, the Rev. Linda Bell was elected as the first woman moderator.
- In 2001, 61 women enrolled in three colleges comprised 48% of theological students.
- In 2006, women comprise 20% of Presbyterian ministers. If only active ministers are considered, women comprise 23%. (*Presbyterian Record*, April 1991, page 18.)



Linda Bell, The Presbyterian Church in Canada Archives,

Happy 40th Anniversary to Women in Ministry 1966–2006

Lois Klempa

My *Betty Crocker Recipe Book* gives basic recipes for cakes. Sometimes, underneath the recipe, there are instructions for variations. To make a different cake, it might say,

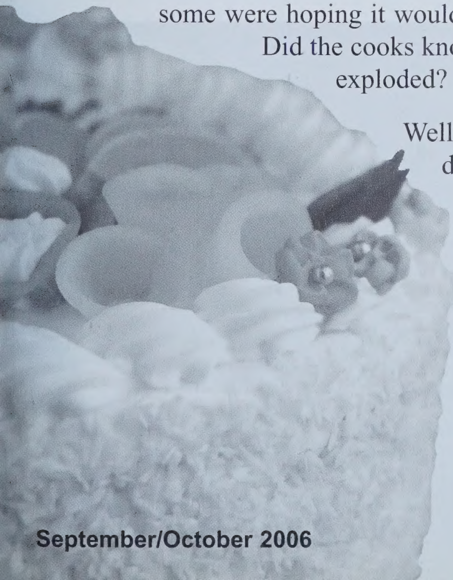
> "Follow 🗝 recipe, and add 2 squares of chocolate: or 1 cup of chopped walnuts", etc.

So, we might ask, did the added "ingredients" of women clergy and elders to The Presbyterian Church in Canada in 1966 make a difference? Did we say, in effect, "Follow 🗝 recipe, add women, and stir?"

What kind of cake were we expecting? Did some hope the "added ingredient" would hardly be noticeable?—that it would not really change the taste? Were some thinking that the "extra ingredient" would perhaps add a little spice?—not too much but just enough to make it interesting? Were others fearful?—aware (as cooks are) that it is much easier to add something than to take it out—and that perhaps the "extra something" might give it a flavour we would not like?

Perhaps some were excited—knowing that adding "a little something" can make quite a difference and the results might be altogether unexpected. Maybe some were hoping it would turn out to be a different cake altogether. Did the cooks know what they were doing? What if the cake exploded?

Well, here we are…40 years later. Is the church different because of that decision taken in 1966?



Glad Tidings invites readers to comment. Please e-mail or mail your letters, comments, and opinions to Sonya Henderson at the addresses below:
Sonya Henderson, editor
shenderson@presbyterian.ca
Glad Tidings, Women's Missionary Society
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Thanksgiving 2006:
Giving Thanks for the Journey

Anne Miller

Preparation

- Ask those who will be a Voice in the worship to bring a picture or object for the symbol mentioned in their part.
- Set up the worship space with chairs facing each other along either side of a pathway. Your "path of life" could be a long, narrow piece of carpet, a rolled-out bolt of fabric, or a folded quilt or blanket that is placed on the floor or on a long, low table. If your pathway is on the floor, provide a table at one end of it for placing the symbols.
- Provide Bibles and copies of the Book of Praise for everyone.
- There are two options for each hymn. Choose those that suit your group best.

Opening Hymn

#300 Father we love you; or #457 Now thank we all our God

Call to Worship

Leader: God, our Creator, calls us to come and give our thanks and praise for all that God has done. With joy in our hearts, let us worship and adore the One who made us and loves us and calls us God's children.

Read Psalm 139:7–16 responsively, alternating between those on either side of the path.

Opening Prayer

Leader: Loving God, we are so grateful for your companionship in our lives. We admit that we do not always notice you walking alongside us. Sometimes the journey is hard and we think that you have left us. Forgive us for not recognizing you. Remind us that you accompany us through the valleys as well as on the mountaintops, just as you have accompanied your people throughout the ages. Help us to see our lives as you do. Amen.

Hymn:

#641 One more step along the world I go; or #651 Guide me, O thou great Redeemer

After each of the Voices shares their scripture and reflection, they place their symbol on the path or table.

Voice 1 Scripture: Exodus 3:1–6 (symbol: candle to light or burning bush)
Lord, sometimes I wish you would show up in a burning bush for me. I'm not always sure of what you want me to do. Thank you for knowing me and nudging me, for challenging me and accepting when I get it wrong. Even when I didn't want to do what you wanted, it was right for me. Thank you for what you have entrusted to me to do in my life. Help me to remember that I stand on holy ground.
All: Thank you God, for calling us on this journey.

Voice 2 Scripture: Exodus 6:2–8 (symbol: sandals and/or walking stick)
Lord, I know that I get too settled. I don't want to leave what I'm used to and start all over again. Still, you challenge me to move to new places and to try new things. Help me to be willing to walk forward and to not get stuck. Help me to leave burdens behind and to be able to change. I know that you are leading me to the Promised Land.

All: Thank you God, for sending us out on our journey.

Voice 3 Scripture: Exodus 17:1–6 (symbol: sand or desert)
Lord, you know that I'm good at complaining when things don't turn out as I wanted. When I feel lost and I can't see what is coming up ahead I panic. I question you and your love and care for me. I wonder if I understood you in the first place. Help me to find streams of living water in the desert. Help me to learn from this time and come closer to you.

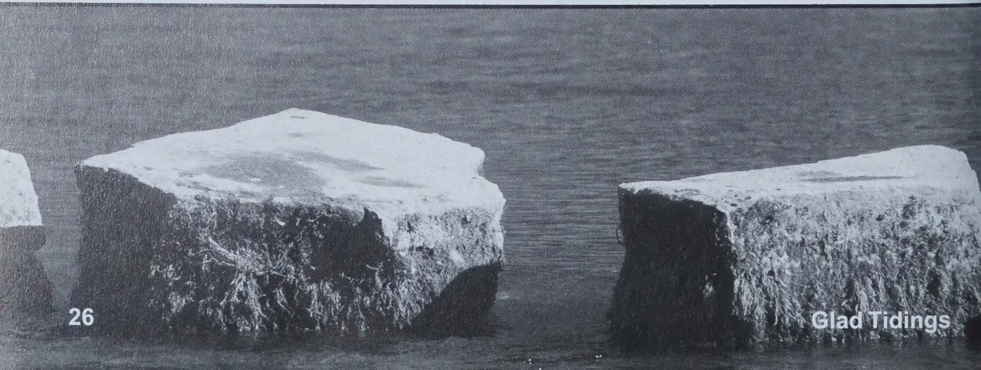
All: Thank you God, for providing for us on our journey.

Voice 4 Scripture: Joshua 1:1–6 (symbol: anything that means home)
Lord, how amazing to feel like I have arrived where I am meant to be. Things have fallen into place. I have persevered and you never let me down. I know that I needed to travel through wilderness to appreciate this place on my journey. Thank you for your promises to bring me here. Thank you for being my guide and comforter. Help me to share these blessings with others.

All: Thank you God, for bringing us to the land of milk and honey on our journey.

Voice 5 Scripture: Psalm 137:1–6 (symbol: anything that means sorrow)
Lord, I can't believe this is happening. Why did I have to be taken from what I knew and loved? Why does life have to be so difficult? This deep sadness is almost more than I can bear. I know that you love me but it is hard to believe right now. I just want things back to normal, the way they were. Don't leave me God. Forgive me. Help me through this.

All: Thank you God, for carrying us through darkness on our journey.



Voice 6 Scripture: Psalm 126 (symbol: harvest or idea of joy)
Lord, it feels so good to laugh again. When I look carefully, I see how you helped me weather the storm and brought me back. I thank you for the richness of what I have experienced, for the fruit of my life and for the joy it has brought to others. I will look for the next challenge awaiting me, the next place you call me to for your kingdom's sake. For now, though, let me have the chance to soak up this moment.

All: Thank you God, for restoring us to you on our journey.

Hymn

#478 To Abraham and Sarah; or #650 He leadeth me

Pause to reflect on the symbols that have been placed before the group. Allow a few minutes for comments or thoughts from members in the group.

Leader: Scripture: 1 Peter 1:3–7

Prayer

Loving God, we thank you for the journey. We may be at different places from each other, but we are still with you. You have blessed us in countless ways and enriched our lives. Help us to respond to you with loving hearts and a willingness to answer your call. May we serve our companions on the journey with humility and kindness, always pointing towards you in our words and actions. We offer ourselves to you in gratitude, watching and listening for the next step you ask us to take. Amen.

Closing Hymn

#639 We are marching; or #468 Lord, dismiss us with your blessing

Anne Miller is a Christian Educator, freelance writer, and founder of the Summer Experience program in the Synod of Southwestern Ontario. She is the Administrative Assistant for the Centre for Clergy Care and Congregational Health located at Knox College.

Reviews

***Beyond Coincidence—Hands Across the Border—Real Life Stories from Mexico* by Iris Ford, Tafford Publishing**

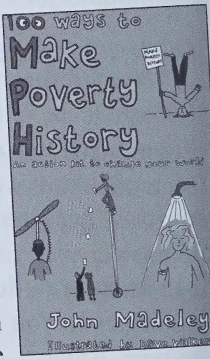
In her preface, Iris Ford states, "Friend Dorothy and I were planning a holiday leisurely RVing through Mexico when suddenly we were side-tracked by the Lord into something else—collecting material for this book." Subsequently, the Women's Missionary Society gave her a grant towards its completion.

Ms. Ford compiled stories of "sun-seeking RVers" who unexpectedly become missionaries by helping those in poverty. She uses fascinating and intriguing stories of God's guidance in people's lives. These "unsuspecting" Christian missioners use every faculty and all their energy in co-operation with surprising Holy Spirit intervention.

We often find that God catches our attention and we listen as God says, "Come this way!" It is in this way that "Beyond Coincidence" is an apt term to use in connection with our own faith experiences. These stories of Christ's followers, who actively help people in need, reached me at the right time to affirm my own thinking. I had begun to use the term "mysteries of grace" in referring to God's wonderful timing which had allowed me to accomplish a steady stream of commitments.

In telling these stories of faith and mission, Iris Ford inspires and challenges us to be God's helping hands between those who have and those who have not. In this way, we can experience the mysteries of grace, and through the Holy Spirit, we can live beyond coincidence.

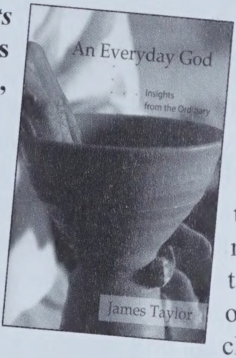
June Campbell



***100 Ways to Make Poverty History: An action kit to change your world*, John Madeley, Cantebury Press, 2005, $13.50**

If you want to help the world's poorest people, this book has practical ideas on ways to become active in Making Poverty History. British writer John Madeley writes mainly to a U.K. audience yet 100 Ways to Make Poverty History is still a valuable resource for individuals and groups outside the U.K.

The book is divided into six sections which provide ideas on how you can approach your government, how to raise awareness, how to increase your knowledge of the issues, how to use your purchasing power, and how to change the way you live. With 100 simple and easy-to-use suggestions, chances are that you will find some functional and useful suggestions that you can incorporate into your life to Make Poverty History.



***An Everyday God: Insights from the Ordinary*, James Taylor, Wood Lake Books, $20.95**

Jim Taylor has a unique ability to take something ordinary—a bangle on a woman's wrist or a barnyard of pigs—and see spiritual meaning. By asking a question like this, "What is God trying to tell me right now?" as you're doing ordinary tasks like laundry, Taylor jolts us out of thinking of God as "yesterday" and opens our eyes and hearts to how God is active in the present. In other words, he helps us to think theologically—to really see God in life around us. This book of 47 devotionals is ideal for Lent, and is equally good for sermon illustrations, private, or group devotions.

Dorothy Henderson

***Three Wishes: Palestinian and Israeli Children Speak*, Deborah Ellis, House of Anansi Press, 2006, $13.50**

At the end of 2002, Deborah Ellis travelled to Israel and the Palestinian territories to ask children from a variety of backgrounds and age groups about their lives: what made them happy, afraid, angry, how the war affected them, and their wishes for the future.

The book begins with a simple and comprehensive historical account of the conflict in Israel. The chapters alternate between an Israeli and then a Palestinian child's story. Interspersed through the children's stories of normal childhood activity are tales of dealing with the realities of conflict, such as daily military check-point crossings, suicide bombers, tear gas attacks, and curfews. Deborah Ellis writes: "…war, like almost everything else humans do, is a choice. The children in this book talk bout how the choices other people have made have affected their lives."

Three Wishes Palestinian and Israeli Children Speak
DEBORAH ELLIS

This book is a first-hand and timely reminder of how children, not just in Israel and Palestine, are the victims of war through the loss of their childhood to violence, war, hatred, and fear.

THE Book Room

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416-441-1111 1-800-619-7301
bookroom@presbyterian.ca

Birds of the Bible

Jim Phillips

Find the listed words that have been hidden in the grid—up, down, forward, backward, or diagonally.

V	B	E	S	T	O	R	K
C	U	E	O	I	S	C	W
N	Z	L	S	F	P	H	A
O	Z	G	T	D	A	I	H
R	A	A	R	U	R	C	E
E	R	E	I	K	R	K	V
H	D	A	C	O	O	E	O
E	G	J	H	N	W	N	D
N	O	E	G	I	P	L	E

buzzard
chicken
dove
eagle
hawk
hen
heron
ostrich
owl
pigeon
sparrow
stork
vulture

REFLECTING BACK

Judith Frost

Yesterday I looked everywhere
But I couldn't find
You
Anxiety filled me
Like the pools of stagnant water
In a discarded plastic wading pool
This morning I exited my day
to sit,
Blanketed in wool and cats I
opened Your book, searching
For Your tracks
Some fleeting glimpse of You
And as I read some
Stranger's letter
Posted one thousand years past, I
turned the pages and there
You were
Surprising me with Your
Presence in my universe
You opened Your mouth
Pouring fresh waters into this desert pool
Scrubbing out the green sludge of hurry
and fear
With scarred hands but gentle
Spoke peace to these tossing waves
Reflecting back to me in calmer waters
The image of the invisible God
Unmistakable
Materializing in my world

The Power of Music

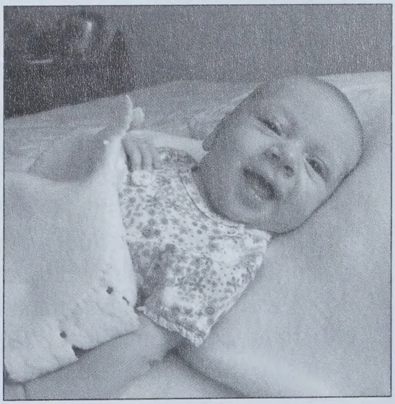
J. Desmond Howard

During her recent visit to Canada, Dr. Deborah Tezlo met up with some Bhil friends and Missionary "has-beens" for a Hindustani Khanna at Bombay Palace. Since the Rev. Bill Milne was unable to be present, we decided to go as a group to visit him in the nursing home where he now resides. When we arrived, he gave little sign of recognition and even less response. Such is the nature of his condition. He was warmly embraced and greeted in English, Hindi, and Bhili but still his eyes moved slowly from one face to another. It was suggested that we sing an old favourite Bhili Bhajan "Kushi Kushi man ao." This hymn encapsulates the gospel message that Jesus Christ came, He died, He was resurrected, and that He will again return. Within the first few bars of the song, slowly Milne Sahib's lips began to move as this well-known tune from his earlier experience unlocked the apparent dementia and mental paralysis. For a brief moment, the fellowship that binds us together was reaffirmed. Whether memories of Amkhut, Jobat, or Alirajpur, and images of the wonderful saints of God who once trod those streets were also rekindled in his mind's eye, we will never know, but certainly for the rest of us who were present, they were made very real and vivid.

Smell may be a powerful medium in bringing back old memories, but the magic of music was powerfully demonstrated in the singing of that old Bhili Bhajan.

Announcement

Miss Hope Arden Wilson was born on May 6 and weighed eight pounds seven ounces. Hope is such a happy baby and a true blessing in our lives.



We would like to express our gratitude to all the women who sent cards after Hope was born—thank you so much!

Unfortunately, little Hope requires heart surgery in the next few months. Your prayers for her health and well-being are very much appreciated.

Most Sincerely,
Holly, Rick, and Hope Wilson

Mission in Action

The Rev. Ian and Linda Shaw
Skeldon Presbyterian Manse
Corriverton, Guyana

Easter Monday 2006

We began our Easter Sunday with the usual hectic pre-worship rush compounded by the inclusion of Communion, Baptism, and Confirmation…and the Saturday night blackout as we returned from the pool at 6 p.m.! We were met with two very vivid and unexpected sights—one spectacular and very much Easter, the other full of pathos, reflecting more Good Friday.

The first was a simply gorgeous sunrise. It had rained in the night and a cloud bank remained scattered across the eastern horizon. As the sun rose, rich hues from the red part of the spectrum spread their glory across the sky. What a portrayal of life and light bursting out of darkness and gloom! HE IS RISEN came naturally to the lips.

The second arrested my hurried walk to retrieve the van from its parking quarters at the Lutheran compound down the road. Opposite the gate, I saw the body of a less than year-old foal lying on the roadside. It had been hit by a vehicle in the night. Animals on the road are a major hazard. Two nights earlier, a mare was nursing this colt right in the middle of the road even as traffic maneuvered around them. The same mare was now standing motionless only a yard or so from the lifeless body. I was immediately reminded of Mary keeping watch at the cross by Jesus. It was a poignant scene. It also reminded me of the Good Friday hymn that begins: "All ye that pass by...To you is it nothing that Jesus should die" for all traffic—vehicle, bicycle, pedestrian, and animal passed by, barely noting the dead horse. As it is a common enough sight here. Later in the day, the mare wandered up the road by our house whinnying—something we have never heard from her before. It was a reminder of the grief that had gripped Jesus' followers until life and hope burst out of the dark gloom of the tomb.

We followed our three Easter morning services with a swim, a Hindu funeral for the mother of a church member, and a Hindu wedding. We were late for the latter so we only got the last 30 minutes of the two-and-a-half hour service (God is good!). Today, we head to the beach for kite flying, a longstanding Guyanese custom (kites do better in the hot sun than chocolate rabbits). We expect to see hundreds of kites in the air. One will be Linda's. She gave it a test run at a Sunday School/Reading club party last Tuesday and with some on-field adjustments by a 12-year-old expert, her baby soared to the end of the line!

At which point, the said expert told her to get more line!

We continue to settle in nicely here. The four months have seen a lot of upgrades to the manse—more lights, a new septic, curtains, new stove, blender (hello milkshakes!), office equipment (Ian has a chair with wheels), significant additional and upgraded plumbing, and additional window security. The comfort level and ease of basic living are notably better. As of three days ago, we even have a small three-light battery-operated emergency system for the frequent blackouts. Unfortunately, we had the youth group for supper four days ago and just as everyone arrived after the Maundy Thursday service, the power went off. Linda did well with a flashlight and candles…though she measured poorly on the spaghetti, so my menu for this week is pretty well determined. The Wedding yesterday was a welcome change in diet.

Ministry-wise, life moves forward slowly. Ian has made some solid initials steps in the two functional congregations and some beginnings in a third one. Migration has, and continues, to siphon away leadership as well as numbers so the demand to train and grow replacements is huge. And frankly, the material is often raw. Some of the more or less easily-made assumptions we make in the West around basic literacy cannot be made here. Though the official language is English, it is by and large everyone's second tongue. So the need to simplify, simplify, simplify is constant (and not easy). Ian just received six teenagers as communicant members at one of the congregations and there are similar opportunities in the other point, so the potential for growth is here. The challenge is finding the appropriate means.

Along with another agency, Linda has developed an after-school reading program. It has been well received. This afternoon's scheduled class was cancelled for the holiday and the children insisted that it be rescheduled for tomorrow. It is but a drop in the bucket, but every drop is a move to a fuller container. Linda continues to expand her ministry. She has been using the two congregations in this parish as her training/acclimatizing grounds and is now in the process of releasing the Sunday School back into the Session's hands and offering ongoing support. Her next step is out into the Presbytery, though this Saturday she

Overseas Staff Birthdays

December

15 - Rick Allen, Kenya

27 - Mary Gorombey, Hungary

31 - Sheila McKelvie, Pakistan

January

10 - David Pandy-Szekeres, Hungary

29 - Donald MacKay, Ghana

makes a foray into the Demerara (neighbouring Presbytery) for a Sunday School event.

She'll remain in Georgetown overnight where I'll join her, and after preaching in a couple of services there Sunday morning, we'll head to the airport to pick up Kendra and Kris who are coming for a visit. Yeah! They're also coming laden down with specially requested treats and baggage!

We appreciate your prayers and notes and hope this finds you experiencing life in fullness. We expect to be in Canada from mid-August to mid-September, so I'm sure we'll cross some paths.

Lezlie, Sean, Josiah, Nate,
and Drew Allison
Cameroon

Spring 2006

Some might be wondering, "Is it furlough time already for the Allisons?" We are coming to the end of our second term of service here in Cameroon, this one lasting almost four and a half years, so we as a family heartily answer, "Yes, it's time!" Furlough is a time for missionaries to return to their home countries, reconnect with family and friends, share with churches and supporters about their work, and try to settle in to "normal" western life for a year.

Lezlie, Sean, Josiah, Nate, and Drew Allison

We plan to begin our furlough with a fair bit of travelling. My dad has generously offered us the use of his car for the year. We've been thinking ahead about how nice road trips will be in North America where we can stop at gas stations with rest rooms when necessary, and visit our old friend McDonald's when we get hungry or need a break. In June and July, we will be in the Toronto area, and then in early August we plan to drive out to western Canada for a family reunion of Sean's side of the family. Drew has lots of folks to meet for the first time! From there, we plan to drive down to Texas where we will be settling in Dallas for the remainder of our furlough near the Wycliffe Center. After all that driving, hopefully we will still think that road trips in North America are fun!

Sean has been working this year to collect as much language data as possible in Makary to enable him to continue Kotoko language analysis and translation during our furlough. He will be taking back many scripture portions that have been roughly translated with the help of a Kotoko man. In Dallas, Sean can begin editing and checking those scriptures. He also plans to attend Greek and Hebrew courses at the Wycliffe Center to better equip himself for the translation process. I plan to continue home schooling the big boys with the hopes of hooking up with a local home school group that would give Josiah and Nate opportunities to interact with, and get to know other kids.

About a month ago during lunch, Sean asked each of us to name a few things we were especially hoping to get to do while on furlough.

Nate wants to see a big screen movie, go to a water park and visit Toys-R-Us.

Josiah wants to go to an amusement park, play in a swimming pool with a high dive, and go sledding in the winter.

They both want to have bacon and fried eggs with runny centres for breakfast. I'm always careful to fully cook our eggs here for safety sake, especially now with the Bird Flu in Cameroon—so runny eggs will be a real treat!

Sean simply wants a good steak dinner at a restaurant.

And me, well, there's lots I want to do! I am looking forward to unpacking some of our lovely wedding gifts that have been in storage at my mom's place for the past ten years and using them while in Dallas. I'm looking forward to drying out bath towels in a clothes dryer so they will feel soft and not crispy when we use them. And I'm looking forward to hopping in the car and driving to the grocery store when I need to buy food instead of doing huge stock-up shopping every three or four months.

One thing we are all looking forward to is seeing as many of you as possible before our return to Cameroon in the spring of 2007.

Alan, Rosalie, Kirsten, and Robynne Howard
Mussoorie, India

Dear Family and Friends,

Happy Easter! Christ is risen!—That was how this next letter to you all was supposed to begin. But now we're already a month further into the year, closing in quickly on the summer vacation, and I'm just now sitting down to the computer.

First of all, let me put your minds to ease re: the temperatures here in Mussoorie. It hovers around 25°C during the day and drops to a breezy 17° at night—a good 20° cooler than

Woodstock students at the Quarter Break

in Delhi! There have been frequent hailstorms this month with stones the diameter of a Canadian quarter accompanied by some very welcome rain. Thankfully, the bush fires we were so concerned about due to our unusually dry winter have not materialized as a result of these recent weekly storms.

Secondly, what's new here? Since our arrival three years ago, we have been wrestling with the question of how to best "do" dorms. What is our residence philosophy? What type of set-up carries out this philosophy and would be the most beneficial for the 470 boarding students at Woodstock? How does our mission statement direct our daily practice? From all we have read and seen, cross-grade units of 20–24 students with two "parents" seem to be ideal. Implementing such a system here must be envisaged within the framework of the current staff (each unit could only have one "parent" and a part-time second caregiver) and the physical structure of our buildings. Alan, in consultation with the Head of Middle School and his Residence Staff, has drawn up a detailed proposal of how we can convert the Middle School Residences into six small units with a minimum of upheaval and maximum sustainability. Today he was given the Assistant Principal's blessing to implement this plan, with the additional affirmation that she wants to see the Elementary and High School residences moving in the same direction over the next two years. So this summer, we will be very busy doing some staff training and getting everything in place for the beginning of the next school year in July.

While all this has been occupying our minds, our day-to-day interactions with the kids and umpteen school activities have kept thumb-twiddling to a minimum! Easter weekend was Quarter Break. About half of our students went Out-of-Boarding with family, so we tried to make an enjoyable mini-holiday for the ones left in the dorms. On Thursday, all the staff worked together with help from the kids to make a "home-cooked" dinner, followed by a "Walk-In" movie on the playground. On Friday, we went into town for the "Night Bazaar." From Saturday to Monday, Alan and Anshuman took a group camping back in the hills; the rest of us went to Rishikesh, where we biked, river rafted, and had a jeep safari in Rajaji National Park. (We saw wild elephants!) The following weekend, Woodstock hosted the Win Mumby Invitational Basketball Tournament—a highlight of the 2nd Semester. The annual Mela (International festival) took place the last weekend in April. Two weekends ago (or, as they say here, "last to last weekend"), the Grade 6–8 students from the American Embassy School in Delhi came up to play basketball. Kirsten and Robynne played on the WS team, and although AES won, our kids made some new friends and had a great time. In the midst of all this, we were glued to the

TV news as demonstrations, curfews, and sporadic communications in Nepal caused many of our children great concern for their families and friends back home. It was a great relief for all of us when the King agreed to allow democratic reform.

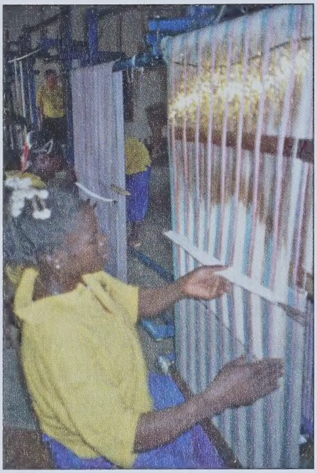
Next weekend we're hosting the Grade 5s. Our Grade 8s are visiting the High School residences as part of our Transitions program. We will also be attending Jazz Jam, a concert/café put on every year by the school bands. AND it's time to start sorting through cupboards and trunks, donating, throwing, cleaning, packing…then there's the Grade 8 Prom, Dorm Party, and the final Awards assemblies. It's hard to believe that in 21 days we'll be waving good-bye to "our" kids. Kirsten and Robynne will also fly away for the six-week summer break, back to Canada to visit their grandparents, aunts, uncles, cousins (four new ones this past year!!), and friends.

Thank you so much for your many letters, emails, cards, and prayers. Your participation in our work here through your interest, encouragement, and intercession is both vital and greatly appreciated.

The Rev. Marion Barclay MacKay
The Rev. Dr. Donald W. MacKay
Agona-Nsaba, Ghana

Recently, we had our first visitor from Canada here at Nsaba, the Rev. Ruth Houtby, convenor of the Life and Mission agency. Ruth had travelled to West Africa to attend some ecumenical meetings representing The Presbyterian Church in Canada, some of which were held in Accra, the capital city of Ghana. We were delighted that her itinerary included a visit to us and to the Nsaba Lay Training Centre where we've been assigned to work.

We had the opportunity to travel with Ruth to the far northeast region of Ghana, almost to the border of Togo and Burkina Faso. The purpose of the trip was to visit the two projects there that we support through Presbyterian World Service and Development (PWS&D). The first project is the Garu Community Based Rehabilitation Centre. This project has two foci: the first a residential centre that provides job training skills to people with physical and mental disabilities, and the second as a community-based program that provides income-generating initiatives, health care, and educational support. The residential program has gone through a number of changes in its thirty-plus year history. During our visit, we met a number of clients, mostly older youth. They live in the traditional style compounds we saw all through the north: round, mud-walled huts with thatched roofs. We visited one compound to see inside and noticed a modern touch: an electric light bulb hanging inside the thatched room! For two mornings we joined the staff and clients of the centre for daily devotions and we had an opportunity



One of the clients at the Garu Community Based Rehabilitation Center learning to weave

to watch the clients at work as they developed their skills in dressmaking and traditional weaving. The centre also seeks to provide resources for children with disabilities in the local schools and we saw some of the teaching aids and strategies that have been developed to assist with this. We also had the opportunity to go out into the community to meet some of the people, who are benefiting from the centre's emphasis on development for people with disabilities. We met several graduates of the centre, who are now employed and training others in the area of shoe repair, dressmaking, and weaving. We met people who were raising rabbits, goats and sheep with the centre's support and supervision. In the future, these animals would be sold to provide household income. We met others who are involved in a support group to assist each other in coping with health problems such as epilepsy. The commitment and dedication of the centre's field workers to these people in the community was really quite marvelous and humbling to witness.

From Garu, we travelled southward to Gambaga and visited the "Outcast Go Home Project." For over one hundred years, there has been a community made up largely of women and their children, who have had to flee their home villages because of charges or accusations that they are "witches." Sometimes an untimely and unexplained death in the family generates these

Women shelling peanuts

Women of the Out Casts Go Home Project at a well

Glad Tidings is an Award-Winning Magazine!

At the recent gathering of The Canadian Church Press, *Glad Tidings* magazine received two awards. A first place Award of Merit was given for the news story "Girl Bullies" by Amy MacLachlan (July/August 2005). A third-place Award of Merit was given for the May/June 2005 magazine cover—a black and white photo featuring a woman standing at a door with purple tulips in her hands.

At the Associated Church Press gathering on April 24, 2006 in Orlando, Florida, "Girl Bullies" by Amy MacLachlan won the second place 2005 Award of Merit for Feature Article: Denominational Special Interest Magazine.

accusations towards the women. Some years ago the Presbyterian Church of Ghana became involved in trying to assist this community in a positive way and encourage the return of these women to their home villages. Progress is slow because traditional ways of thinking need to be challenged and changed. However, the two staff members of this project work with the families, communities, and chiefs of the villages to develop common understandings and re-acceptance of these women so they can return home, and some women have done so. During our visit to their community, the women were delighted to meet us, and proudly showed us the ground nuts (peanuts) they were processing; some even showed us the new glasses they had received after cataract surgery! We visited the water pump in the middle of the community that had been built with funds sent from PWS&D. The provision of water into the community has been a much needed and much appreciated development. While there is the hope that there will come a day when such a community or sanctuary will no longer be needed, that hope is still very much in the future.

It was truly a privilege to visit both these projects and gain a little understanding and perspective of each ministry. What we carry with us are images of the people we met: a blind man teaching in a Junior High school; two physically disabled men so very proud of their four sheep; a shoe repair man supporting his deformed legs on bricks as he teaches his apprentice; a young woman in a wheelchair surrounded by her dress-making students. On it goes—these signs of hopefulness and God's grace as God's people use the resources they have to bring healing and wholeness to the lives of others.

In the Society

Synodical

On Saturday, April 8, 35 ladies gathered at Camp Kannawin for the Annual Meeting of the **Alberta Northwest** Synodical. The weather was perfect, the setting worshipful, and the day uplifting. Our Regional Staff Director, the Rev. Dianne Ollerenshaw, focused on the letters W (Worship the Lord), M (Make a joyful noise to the Lord), and S (Serve the Lord) to open the meeting with an inspiring worship. After business, Lois Snider-Norby led the singing. All were enthralled with her rendition of "His eye is on the sparrow."

Moderator-elect Wilma Welsh gave a presentation of her recent trip to Taiwan which gave us the opportunity to see and hear about the people, schools, and churches there.

The day ended with a moving Communion Service. Ms. Ollerenshaw reminded us to give thanks and praise to the Lord for the blessings of the day. It was wonderful to meet with old and new friends in God's presence. Thanks and praise to God!

Marg Befus

The Synodical of **Quebec & Eastern Ontario** met at Westminster Presbyterian Church in Smiths Falls, Ontario on March 31 and April 1. The theme was "I was a Stranger and you took me in." The meeting opened with music ministry, words of welcome, and a prayer. Devotions were led by the Montreal Presbyterial and included a skit called "Silver Spoons." The business portion of the meeting concluded with Prayer Time. Each person participated in Prayer Time by drawing a name of a Presbyterian missionary with whom they are to correspond for the next year on behalf of their group.

Brockville opened the meeting on Saturday with devotions based on Luke 4:16–20. Lottie Sutherland told her story of when she first arrived in Montreal. She was met there by a Port worker and given a cup of tea—a welcome gesture she has never forgotten. Ms. Sutherland then moderated a panel discussion with Alice Black (Chairman of the Board of Directors of the Smiths Falls Food Bank), Betty Bracken (a social services worker and student at Algonquin College), and Brenda Patterson (who is involved in a Refugee program). Each person told how their jobs reached out to the community and embodied the "I was a stranger and you took me in" theme.

The Rev. Andrew Johnston from St. Andrew's Presbyterian Church in Ottawa, and chairperson of PWS&D, was the guest speaker on Saturday afternoon. Mr. Johnston asked, "How do we hear God speak in our lives?" He spoke about the AIDS epidemic in Africa and concluded his talk with a meditation on mission. He said, "Mission is part of who we are.

Mission is not something we do; it is what God does through us. We have to get out of the church to work with God."

Jo Mott

Presbyterial

On April 6, the Annual Meeting of **Bruce-Grey** Presbyterial met at Burgoyne Presbyterian Church. President Alice Poland of Southampton greeted the gathering of 59 members. Area Educational Consultant, the Rev. Anne Yee-Hibbs, introduced the Bible study "Towards a World Without AIDS." Esther McGibbon gave excerpts from new books available at the Book Table. Irene Kay of Burgoyne played the auto harp and sang a medley of songs. Mary Rife from Guelph, Ontario spoke about her recent mission trip to Malawi. Over the years, she and her husband have cared for more than 70 foster children for varying periods of time. Her heart went out to the children that her group encountered in the Orphan Care Centre who had lost their parents to AIDS. We saw a video of the Chigodi Women's Training Centre, which is assisted financially by the WMS. At the Centre, trainees learn about cooking, nutrition, sanitary practices, and growing nutritious food. They then return to their villages to instruct friends and neighbors. Ms. Rife also told us of the Ekwendeni Mission Hospital which is supported by PWS&D. There, her group was told the story of a pregnant 16-year-old girl who was reluctant to consider the necessity of an AIDS test. The girl seemed healthy and insisted that she was not sick. It took three positive tests to convince her that she was infected. She then followed medical advice and took the prescribed drugs for pregnant patients with HIV. In due time, she delivered a healthy baby who was free from the disease. Her story offers a ray of hope for the future. Early recognition and close monitoring

From Friday, May 19 to May 29, a group of seven women travelled on a Women's Missionary Society (WMS) exposure tour to Guatemala. Participants not only got to experience the culture and history of this country but were able to witness firsthand the work that is being done in Guatemala through The Presbyterian Church in Canada (PCC), Presbyterian World Service & Development (PWS&D), and the WMS. One participant noted: "The WMS, PCC, and PWS&D are partnered with great organizations in Guatemala. It was amazing to see the work being done through development work, and the projects in education and training." Look for a full report on the group's impressions and experiences in Guatemala in the January/February 2007 *Glad Tidings*.

of the disease is a determining factor in helping the afflicted people.

Carolyn Leggatt/Eva Metler

The **Essex-Kent** Presbyterial held its Annual Meeting on March 16 at First Presbyterian Church, Chatham, Ontario. Devotions were led by the Rev. Anne Yee-Hibbs and focused on our theme of healing. Beverly Hays of Paulin Memorial gave the "In Memoriam" reading. President Connie Brown constituted the meeting and roll call, minutes, and reports followed. Doris Bryant gave an interesting *Glad Tidings* minute, followed by Eleanor Hansen's nominating and book reports. The Rev. Andrew Song from Dresden Presbyterian Church was our guest speaker. Mr. Song gave an interesting and amusing talk about attending high school in Taiwan, taking music at University of Toronto, and graduating from Knox College. Mr. Song spent some time working in the northern areas of the prairies. We all enjoyed his talk and he thanked the WMS for the assistance he received. President Connie Brown concluded the meeting, and we closed in prayer.

Frances Monk

The **Huron-Perth** Presbyterial Annual Meeting was held on February 27 at Monkton Presbyterian Church. President Ina McMillan opened with words of welcome, an opening prayer, and the call to worship. Greetings were presented by the Rev. Theresa McDonald-Leeon on behalf of the church session, Elizabeth Stewart on behalf of the host WMS and Eleanor Stevenson, Moderator of the Presbytery of Huron-Perth. Literature secretary, Lois Horne, spoke on some of the books available from the Book Room. The Roll Call "The Origin of Your Group" was taken from the theme "Celebrating WMS Heritage". There were 72 members and guests registered. Area Educational Consultant, the Rev. Anne Yee-Hibbs, spoke on the early history of the Huron-Perth Presbyterial and the importance of the WMS in the church. She was ordained 25 years ago and was a member of the WMS in all the churches she served in.

The "Singing Seniors from Milverton" opened the afternoon session. Guest speaker Graham Gould, director of Camp Kintail, spoke on the Mississippi Mission where he helped with the cleanup in Boloxi, Mississippi after the hurricane disaster. He also reported on programs available at the camp this year. Jean Aitcheson thanked those responsible for making pajamas out of "Walk for Life" T-shirts sent to her from the New Brunswick Cancer Association.

Bessie Thompson

On January 25, the **Lindsay** Presbyterial held their 124th Annual Meeting at St. Andrew's Presbyterian Church, Bolsover, Ontario. President Linda Grace opened the meeting with a reading "A recipe for a good meeting" and prayer. The Leaskdale group led the morning worship with the theme "Pray, Promote, and Practice" which was based on Psalm 139:1–16 and Romans 8:18–30. Guest speaker Carry Jo Johnson of Bobcaygeon, gave an interesting presentation on "What it Means to be a Disciple of Jesus Christ". She told of her trips to Nigeria and Tulsa, Oklahoma in story and pictures. The Rev. Lynda Reid installed the officers for 2006 and informed us of our name change: Synodical of Central, Northeastern Ontario, and Bermuda.

The 92nd Annual Meeting of the **Montreal** Presbyterial was held at Maisonneuve Presbyterian Church, Montreal, Quebec on March 25. Dixie McBride welcomed the group and gave us a history of the Maisonneuve Church. Host minister, the Rev. Joe Reed, led the devotion and spoke about Nicaragua. Guest speaker and President of WMS, Margaret McGillivray spoke on her travels to China and across Canada as WMS President. Following lunch and a hymn sing, Anita Mack led a "Sabbath Moments" program. Connie Prevost gave the courtesies and Grace Thornley-Brown the report of the Nominating Committee. The presentation of certificates was given by Lois Klempa. Druse Bryan installed the officers for the coming year. The closing hymn was "Now thank we all Our God."

Lorna Smith

The **North Saskatchewan** Presbyterial Annual Meeting took place at Calvin Goforth Presbyterian Church, Saskatoon on March 18. The theme for the day was "Caring For One Another." The day began with a welcome and singing. Jennifer Bell, our Regional Staff Person, led the opening worship. Our guest speaker for the morning was Mrs. Margaret McGillivray, WMS President. She spoke about her trip to Malawi last spring and of her impressions of the work being done to combat the HIV/AIDS epidemic. After lunch, Donna Wilkinson showed slides of her HIV/AIDS trip to Africa in November, sponsored by PWS&D. It was a moving presentation, and we were once again challenged about our responsibility to care for one another—and that means in Africa, too. The daily offering went to the HIV/AIDS appeal. Ms. McGillivray led the Induction for new members. Bernice Shih, outgoing president, led the closing worship and Yoka de Bruijn, incoming president, closed the worship and the day's activities with prayer.

The 92nd Annual Meeting of **West Toronto** Presbyterial was held at Albion Gardens Presbyterian Church, Ontario on February 11. The theme was "Clothe yourself with compassion" based on Colossians 3:12. Everyone was welcomed by President Eleanor Dean, as well as Carolyn Jones, the host church's WMS President. Devotions were conducted by ladies from Albion Gardens. The minutes and reports from 2005 were read and accepted, followed by the installation of officers for 2006. Education Consultant, the Rev. Lynda Reid, conducted the installation, and then led us in the HIV/AIDS game from the AIDS study guide. Everyone found this very involving and enlightening. Following an informative book review we enjoyed a delicious lunch and time to browse at the book table.

In the afternoon Ms. Reid conducted a workshop based on the "Towards a World Without AIDS" study. It comprised part presentation and part small group discussions. Each group had a different Bible passage to discuss in relation to the current AIDS situation. We then formed a circle for an informal Communion service led by Ms. Reid. Prior to the final prayer and benediction, we shared insights from each of the small groups.

Diane Osborne

Catherine Blatch, Vera Dickey, Audrey Sine, Cor Westerbeek, and Mary Ross of the Brockville WMS at their garden party on June 7.

Geri Schmidt, St. Andrew's WMS President, Wilma Welsh, Eva Hamilton, and Dr. Tezlo at St. Andrew's, Kitchener, ON.

Weston Presbyterian Church Mission Awareness Sunday.

Dr. Tezlo from the Jobat Hospital in India (front left corner) enjoys a luncheon before attending the WMS meeting at St. Andrew's, Kitchener, O

Forward in Faith

I am writing this "Forward in Faith" from Canada Youth 2006 (CY'06) at Brock University in St. Catharines, ON. As I watch the energy and enthusiasm of the youth, I am proudly reminded that the WMS assisted this event through two $10,000 grants—one in 2005, and the other in 2006.

CY'06 is an important experience in the faith journey of almost 600 young Presbyterian adults from across the country. It is an opportunity for them to participate in worship, Bible study, and leadership groups, and to jump around at "the pump" and meet new friends. During the six-day program, the youth are divided into three "tracks" depending on their special interests. The Mission Track participants leave the campus to be involved in outreach programs, such as visiting a senior home and Habitat for Humanity, and building a labyrinth at Crieff Hills Community. The Youth Ministry Track meets each day to discuss how they can improve their leadership skills. Dr. Rodger Nishioka, a professor from the Presbyterian Church USA's Columbia Theological College in Atlanta, is sharing some very helpful hints and skills on working with young people.

Let us pray for these young adults as they return home and participate in the life of their local congregations. Pray that they will be encouraged and supported by the leaders in their respective congregations. Let's keep these young people in the church! Their enthusiasm is contagious if we allow it to be.

Through events like CY'06, the WMS continues to be involved in youth programs of our church. This past year, other grants to youth programs include assisting camps in upgrading their water systems according to provincial legislation, and a $10,000 grant towards the Youth and Children's desk in the Life and Mission Agency.

Photo: Lindsee Nigra

CY'06 Mission Track and the labrynth at Crieff.

Circulation News

Katherine Allen

It has been brought to my attention that some issues of the July/August *Glad Tidings* contain extra or missing pages. If you have received such a copy, please let me know and I will send you a replacement.

During the month of September, please provide your *Glad Tidings* secretary/contact person with your complete address and subscription renewal payment of $12. The deadline is November 1. Why not buy a gift subscription for a Sunday School teacher, youth leader, a shut-in, or a new member of your congregation?

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Readers Write

Dear Editor,

The three issues of *Glad Tidings* arrived this afternoon, and I'm delighted to tell you that your news item "Scottish parish takes gospel into the heart of the community" in the May/June issue was well worth the entire year's subscription. I find it incredibly encouraging that a congregation in the heart of Presbyterianism, Bonnie Scotland, appears to be the first to bring themselves into the new ecclesiastical age.

My first, and so far only, letter to the Editor of the *Presbyterian Record* suggested just that—that we get the gospel out of the pulpit and into the marketplace. It was so heartening to read the story of the congregation in Greenock, who took Jesus' command at the end of Matthew seriously and literally.

It was also so appropriate to read it in the Women's Missionary Society magazine. I can see now why Jesus revealed himself first to his women disciples after his resurrection. The men probably wouldn't have done anything about it!

God bless them in Greenock, and I do hope and pray that their example will be followed.

In His Service,
Dr. Cleaver Keenan, New Liskeard

IN REMEMBRANCE

Doris Strangway
St. Andrew's, Corunna, ON

Miss Flora Ann
Mac Gillivray
Kenyon, Dunvegan, ON

Alma Moore
Knox, Fingal, ON

Dorothy Blake
Knox, Goderich, ON

Mary Ellen McKenzie
West Adelaide, Kerwood, ON

Mrs. Catherine (Graham)
McIntosh
New St. James, London, ON

Elsie Craig
First, New Westminster, BC

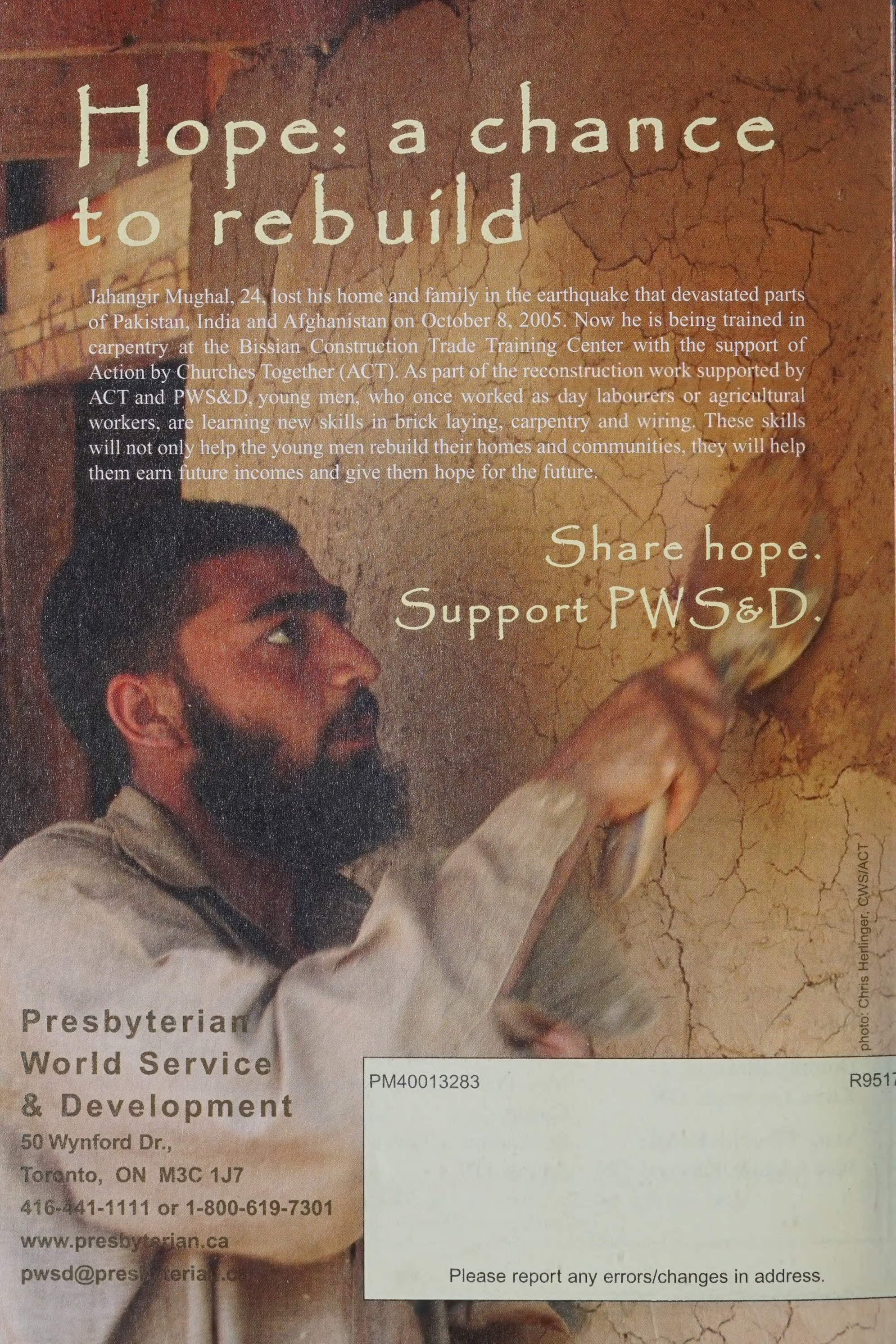
Mrs. Etta Henderson
Mrs. Pearl MacIntyre-Currie
St. Andrew's, Owen Sound, ON

Bernice Culp
Smithville, Smithville, ON

Bernice Muir
St. Mary's, St. Mary's, ON

Mrs. Janet (Nettie)
McGovern
Knox, Victoria, BC

Joyce Dickson
First, Winnipeg, MB



Hope: a chance to rebuild

Jahangir Mughal, 24, lost his home and family in the earthquake that devastated parts of Pakistan, India and Afghanistan on October 8, 2005. Now he is being trained in carpentry at the Bissian Construction Trade Training Center with the support of Action by Churches Together (ACT). As part of the reconstruction work supported by ACT and PWS&D, young men, who once worked as day labourers or agricultural workers, are learning new skills in brick laying, carpentry and wiring. These skills will not only help the young men rebuild their homes and communities, they will help them earn future incomes and give them hope for the future.

Share hope.
Support PWS&D.

photo: Chris Herlinger, CWS/ACT

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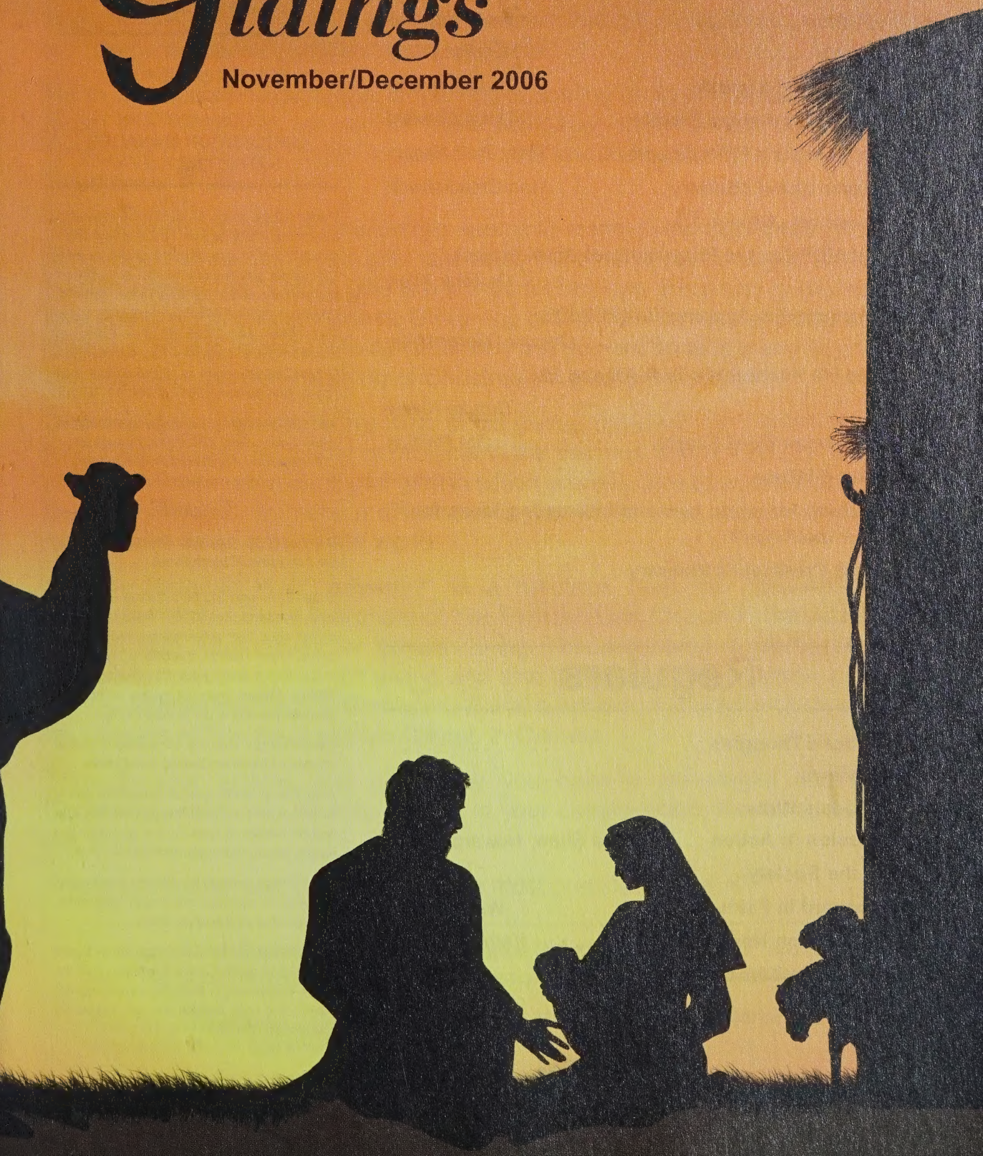
Glad Tidings

November/December 2006



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Glad Tidings

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Glad Tidings reports on aspects of the Women's Missionary Society on all levels.

Glad Tidings challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally, and internationally.

Glad Tidings through its content, encourages readers to become informed, educated, inspired, and motivated to action.

GladTidings provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters, and book reviews are not necessarily endorsed by the WMS or by the Editor.

Sonya Henderson

Editor's Thoughts

Advent. A time of waiting, preparing, anticipating. A busy time. A time full of activity, social engagements, family rituals, obligations, shopping, baking, pageants, decorating, and celebrating. As we prepare for Christmas, we wait. We prepare and anticipate the fulfillment of God's promise and gift to us. In all our activities, we "prepare the way" for the coming of Christ.

Yet in all the hustle and bustle of the weeks leading up to Christmas, it is easy to forget the "reason for the season." Our consumer-driven society bombards and surrounds us with the "need" to spend money and to find that "perfect gift" for our loved ones.

The backlash against commercialism seems to make giving Christmas gifts a bad thing. Does giving Christmas gifts take away from the true meaning of Christmas? I would answer "no." Giving gifts is a wonderful tradition. It is a way to express your love and to show thoughtfulness. Gift-giving out of love is a re-enactment of God's gift to us. Yet it is important to consider why it is you are spending and buying: how can you keep the true meaning of Christmas in your gift giving?

One way is through alternative ways of gift giving. You could get involved at a local food bank, donate to charity or projects in the name of a loved one, or give a "no cost gift". These are meaningful gifts in which you can give of yourself and of your resources in order to make a difference to your loved ones, people in your community, and those around the world.

"Whose Birthday Is It, Anyway?" is a resource from the Stewardship and Education for Mission department of The Presbyterian Church in Canada in partnership with Alternatives for Simple Living. This wonderful resource examines some alternative ways of gift giving and also includes stories, games, and Bible stories. Another resource is *Something Extra*, a booklet of special projects operated by partners of The Presbyterian Church in Canada.

Through your actions and gifts, may you have a meaningful and blessed Christmas with family, friends, people in your congregation, the community, and the world.

Celebrate Emmanuel, God with us—the most precious gift of all.

Free copies of *Something Extra* and "Whose Birthday Is It Anyway?" are available from The Book Room (email: bookroom@presbyterian.ca, or phone: 1-800-619-7301).

You can also access *Something Extra* online at http://www.presbyterian.ca/mission/somethingextra/index.html.

Getting Prepared

HOPE

Hope in New Orleans

Rachel Van Blaricom

In August 2005, Hurricane Katrina hit the Gulf Coast and left a horrendous amount of damage. Aubrey lived in the Ninth Ward, a very poor area of New Orleans. She prepared her property before the storm by cutting down the heavy branches and big trees near her home. She lived in a two-storey building; the first floor housed her business and was full of her machines and her graphic artist design work. The second floor was her home.

Nearly everything she owned was ruined when the levee broke. Her house sat under eight feet of water until the city was drained. She was fortunate as her precautions ensured that her windows were saved and some of her belongings on the second floor had been spared.

In November 2005, Knox Presbyterian Church in Selkirk, MB held a Coffee and Dessert Night to raise funds to aid those affected by the hurricane. At this event, a number of people in the congregation expressed their eagerness to help in the cleaning and rebuilding process in person. On April 30, five members of Knox, and one member from St. John's Presbyterian Church in Winnipeg, MB were commissioned for the trip in May.

After a three-day drive, we started our first day on the job—cleaning out Aubrey's home. Even eight months after the flood waters had been drained, it has remained completely deserted because of the extensive damage. Our main task was to empty out her shed/storage area in the back. We took everything to the curb of her deserted street—from brand new shop machinery to pottery molds and bikes. We were only able to salvage a handful of things. As soon as we began, looters showed up to pick through her belongings and to take what they thought they could use. It was upsetting to watch Aubrey examine her belongings in order to contemplate on whether it was realistic to keep them. Yet, it was strangely comforting to see her give everything to the looters. She even offered to get more from the back if there was a particular item that they might want.

Aubrey explained how difficult it was for people to do anything with their homes; how overwhelming it was to see all of their belongings destroyed. However, she said, our help gave her hope—hope that it wasn't impossible to make a new start, and that she was strong enough to face the devastation. Hearing her story and her hope for the future meant so much to us. It was humbling to watch her throw her work and personal belongings to the curb and to see how she could stay so positive and minister to us by providing so much food during the entire week we were there! Like the poor widow who put her two small coins in the treasury, Aubrey had so little and she was giving us all she could. It made her gift more precious.

While we were in New Orleans, we were billeted with Aubrey's boss, a gentleman from New Covenant Presbyterian Church. He was another example of God's love to Aubrey. When she had nowhere else to go after the hurricane, he allowed Aubrey to live at the office. He even offered her a section of the company's warehouse to set up her part-time business again. How many bosses would allow another business—competition—to be brought in? This kind of selfless generosity was awesome to witness. It shed rays of hope through all the destruction and devastation on the Gulf Coast. It made me realize how we are all one body of Christ, working together and making our world a more hopeful place.

Although we made a good start on Aubrey's home, there is still so much to be done. Aubrey isn't sure if she'll ever move back. She's resettled elsewhere. But knowing that her possessions aren't just sitting untouched gives her comfort.

Our group was physically tired, yet spiritually rejuvenated, when we left New Orleans for the long drive home to Manitoba. We worked together as Presbyterians and as Christians in community to help others, and show Christ's love to them. We had seen the terrible destruction and desolation in New Orleans, yet the spirit and hope of the community in the face of their trials was truly inspiring. Hope—it's an amazing thing. It brings motivation, community, and most importantly, it brings faith.

Discovering God's Peace

Sandra Hyslop

This has been one of the worst years of my life. Sometimes, I despaired and wondered where God was. In April, my family faced a severe disaster. I've been trying to be the greatest support I can be to everyone, but it's difficult as I struggle with my own mental health issues.

On May 23, I was walking my beloved dog, Keisha, around her favorite forest, deep in the city, where she hunted in the ivy and played with her friends. It seemed like any other day…until she jumped off a log and gave a small grunt. She's always been a big baby, whining whenever she brushed by a bramble, so I thought nothing of the incident. I thought perhaps she had pulled a muscle, so we walked home ever so slowly. She went downstairs into our basement suite, but soon jumped through the doggy door and up the stairs to lie in the garden. I watched her all afternoon, and noticed that she was relaxed, sitting contentedly, and looking around with interest.

A few hours later, she died in my arms.

It took a week for me to make sense of her death. I was angry that God would take away my best friend. We had just been to the vet's and Keisha had been given a clean bill of health. Desperately trying to understand, I spoke again to our vet. It seemed that she must have had a tumor on her spleen, which burst when she jumped off the log. She bled to death. There was nothing anyone could do. The vet reassured me that she would have felt nothing…she just slipped away into a gentle sleep.

God surrounded Keisha and me with so much love. On the afternoon that Keisha died, my dear friend Kate, her dog, Mica (Keisha's dearest friend), and Kate's mother, arrived for tea. My wonderful sister, Tanya and her little boy, Liam, rushed to Keisha's side hoping to take her to the emergency hospital. Keisha passed on, surrounded by the people she held dearest. I had the support of wonderful people as I watched my best friend slip away. She had just turned twelve.

Keisha and I have saved each other's lives many times. We had had an amazing life together. Losing her seemed to suck the life and love from my body. But I prayed joyfully to God for making her death so beautiful, and taking her so peacefully and I'm so glad she didn't suffer old age.

Looking back over the last months, I realize that my life has been carefully planned. In February, I was re-diagnosed and received a new medication. It changed my life! I've been stronger, more stable, and brave. God prepared me for what lay ahead. I had the fortitude to help my family through our crisis, and I was given the inner strength to face Keisha's call back home.

It has taken a month for me to accept the loss of my friend and companion. A few days ago, I adopted an abused dog from a rescue society. Deci's life was horrific. At two and a half, she had spent two years in a crate, covered in filth and she was terrified of everything.

All my dogs have been rescue dogs, but they all had "alpha" personalities and brimmed with self-confidence. Deci is completely different. She has never seen grass, a crow, or a squirrel. She didn't even know how to urinate without doing it lying down and remaining in it. She will require a lot of work and tender patience.

God promises the "**peace** that comes with understanding."

One day, I went for a walk with a friend who owns Sierra, a troubled and unmannered Border Collie cross. My friend, a Christian, also suffers from mental illness. She doesn't seem to cope well with some of the challenges of life or of training a dog.

My friend asked me how we could get the peace that God has promised us.

I thought about the question for a while and pondered my life. Then I looked at Deci, who was straining to understand a fluttering plastic bag lying beside the trail. I shared with my friend that God doesn't just hand out peace. I think it has to be learned. When Keisha died, I was so devastated that I didn't think I could go on. So one night I prayed: "Please God, here are all my problems—take them for me. I will just concentrate on getting through the next day."

"What a friend we have in Jesus…take it to the Lord in prayer."

My friend still seemed lost. So I pointed to Deci. My new dog needs to know that I am the boss, and that I will look after everything. I have to teach her to trust me completely. When she has given me her complete trust and devotion, she will no longer fear life. I will handle all the situations and she will look to me for direction. She will be at peace.

God promises the "peace that comes with understanding." When we come to know, trust, and obey God, we will have the peace that comes with understanding God's way of doing things. God has always been there for me as a comfort and guide. God used this year full of difficulties and trials to show me that this is part of God's plan. I can, with confidence, look to God for direction. My friend will not be handed peace. She must learn first to accept it.

LOVE

Mission…Love Changes Things

David Webber

God spoke to me! No, I don't normally hear voices. Yes, I am Presbyterian enough to normally only listen for God to speak, sola Scriptura (by Scripture alone). All the same, I am convinced God spoke to me.

It happened during one of the earlier years of our mission work in the Cariboo-Chilcotin region of central British Columbia. When my wife Linda and I first arrived in the field in 1989, and as we were the first Presbyterian missionaries to work the area since 1925, we were given the mandate to take the Gospel to those people who lived in rural and/or remote areas where there was no other church. We looked around our mission area. It consisted of fully 1/5 of the province of B.C. A lot of the people were First Nations. By the end of our first year, we were doing various kinds of mission work with the South Carrier people at Anahim Lake, Kluskus, and Nazko. The work varied in each village. At Anahim Lake, I was teaching forestry to a crew of young people. At Kluskus, I was working with the Chief and Tribal Council towards putting a full time missionary Forester in place. At Nazko, a tiny village about a hundred kilometres West of Quesnel, we were primarily doing a biweekly Bible class with children.

I found the work at Nazko particularly demanding. The kids arrived at the dilapidated band office where we held the Bible classes after a full day of school. They were always full of vinegar. On one of my trips up to Nazko, I pulled my 4 x 4 into a viewpoint overlooking the mighty Fraser River to pray for strength.

"God, please help me", I prayed. "I am really tired and I know the kids are going to be just full of it today. Please fill me with the power of your Holy Spirit so that I can effectively take Christ to these kids."

Something happened as soon as I prayed. I immediately felt like I had committed some kind of major God faux pas. Within seconds, all doubt was removed.

"What ever made you think I am not already there?" I looked around the cab of the pickup. I was still alone. I wasn't sure I had heard a voice but I knew the words were real and they pierced my mind and heart. "Do you

> "Do you think you **love** these kids more than I do? It is because I **love** them that I am there with them … and you have been sent to be there with us."

think you love these kids more than I do? It is because I love them that I am there with them … and you have been sent to be there with us."

The words ended abruptly. There was no conversation, just straight-up icy clear admonishment. As far as mission is concerned, I have never been the same since. Those words and that experience were formative for me.

It seems so easy, for me at least, to quickly loose sight of what Jesus says about himself in what is probably the most familiar text in all of Scripture, John 3:16. 'God so loved the world that he gave his only Son…' is the absolute foundation of the birth or advent of Christ and subsequently, of all Christian missions. 'God so loved the world,' means that God's love in Christ always precedes me and whatever I endeavor to do in mission. 'God so loved the world,' means God and God's love in Christ are present with people long before I showed up on the scene. 'God so loved the world,' means Christ and his active love are engaging people's lives long before I arrived wanting to demonstrate it or to talk about it. And when I do show up, the best I can do is to join in with Christ and what he is already doing to work God's saving love into people's lives. This means that the first and crucial attitude of Christian mission is one of eyes wide open, ears unstopped, Spirit sensitized, and humble observation. It is not so much about taking Christ to people, it is more about joining Christ with people…and then being able to humbly sing about it like Mary sung to Elizabeth: "I'm bursting with God-news; I'm dancing the song of my Savior God." (Luke 1:46–47, The Message)

It seems to me that arrogance has always been a problem in doing Christian missions. God's message to me that day drew me up short, and made me proceed with caution and humility. As a missionary, I have been sent to sing out the very precious message of God's saving love in Christ for each individual person. It's important work. But I sing as part of the choir. I proclaim as one who needs saving. A great prerequisite for missions is to never lose sight of yourself as part of the community to whom you are sent, the community that 'God so loved.' As I drove away from my viewpoint those many years ago, my point of view concerning Christian missions was changed. My point of view concerning those kids was changed. Somehow I drove with an excited anticipation in my heart that was not there before and wondered what I would discover Christ doing among us this day.

David Webber and his wife Linda have worked as Presbyterian missionaries in the Cariboo-Chilcotin presbytery for the past 17 years. The work in Nazko and Kluskus is now done by John Wyminga and Shannon Bell-Wyminga. Their third mission team partner is Charles McNeil. For more information on their ministry, visit the web site: www.cariboopresbyterianchurch.bc.ca.

JOY

Let Your Joy Shine Through

Emese Nagy

> [The host minister] smiled and even laughed because he recognized the **joy** with which I was preaching.

God said to Jeremiah: “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations...you shall go to all to whom I send you and you shall speak whatever I command you.” (Jeremiah 1:5–7)

Similarly, our professors at the Hungarian Reformed Theological College say to us: “You must choose a place to go for ‘legacio’ to preach.” As this is a custom at our school, I should explain “legacio” to you. In the week leading up to our big Christian holidays (Christmas, Easter, and Pentecost), it is traditional to hold two church services each day of the week in each Hungarian Reformed Church. This is a lot of work for the minister! So, for three days, the students from the Theological College visit congregations around the country and get practical pulpit experience by helping the ministers. Usually, we will have to preach from three to seven times in that three-day period. If it is a two-point charge, this can get a bit tiring.

There are many students at the Theological College and between us, we visit many different kinds of congregations. We live with the minister and it’s a great opportunity to talk with them and learn from their experiences. We also get to meet the people of the congregation and see how they live. It’s interesting to experience the different customs and traditions in the different villages. The city experience isn’t as exciting. The main difference is that there are hundreds of people in the church and that can be a bit nerve-wracking.

I’m a second-year student at the Theological College. At Christmas, I got my first taste of what it means to do “legacio.” I was excited and anxious at the same time. I chose two neighbouring congregations that weren’t far from my home. It was a beautiful white Christmas and my father was able to drive me.

When I met the minister, it took me some time to feel completely comfortable. I didn’t know anyone. Before my first service, the minister warned me to speak loudly because there were a few people in the congregation, who were hard of hearing. I did my best. After the service, the minister commented: "Finally somebody has arrived who I don't have to worry about." The truth is that I spoke from my heart and very loudly so everybody could hear.

The three days went quickly with so many services to perform. I think my last sermon was the best of all. The host minister told me that there were moments when he smiled and even laughed because he recognized the joy with which I was preaching. At the end of the service, members of the congregation thanked me with flowers and a woman recited a poem for me. In my farewell, I told them: "I hope I have been able to bring you a drop from the sea of the word of God." Afterwards, a man said to me: "I'm sorry to have to say this, but I didn't get a drop from the sea. Rather, I have found a new fountain." I was so happy! In that moment I realized the great power of God's word.

Before I left, the minister advised me that I should always try to preach with the same joy as I had in my final sermon. Being the Lord's servant, he continued, is not a sad thing of which we should be ashamed.

That was my first "legacio." I was 19 years old. I still remember the moment during one of the services when the minister gave me the communion bread and said, "Let no one despise your youth." (1 Timothy 4:12) It was difficult and challenging for me; but rewarding and fun at the same time. I learned so much—how to be on my own, how to let my joy in the Word shine through, and how not be afraid of the unknown.

I travelled, experienced, learned, interacted, ministered, and witnessed. I am thankful for God's continual presence. I didn't carry God in my luggage. God is the one who carried me to where I was needed and let the joy shine through me so that others could hear the Good News.

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord my whole life long." (Psalm 23:6)

Emese Nagy is a third year student at the Hungarian Reformed Theological College in Cluj-Napoca, Romania.

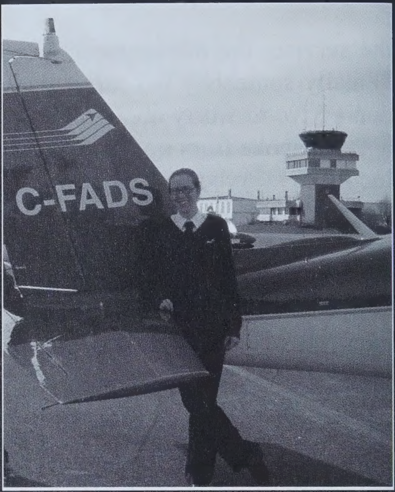
CELEBRATE

Jolene Eby

You are a masterpiece,
Created by the hand of God.
Knit together.
A child of the King.

God has lavished love,
Mercy and grace upon you,
And rejoices
Over you with song.

THE AIR THE ANGELS BREATHE



Claire Lemiski

The air there in the clouds is very pure and fine, bracing and delicious, and why shouldn't it be? It's the same air the angels breathe.

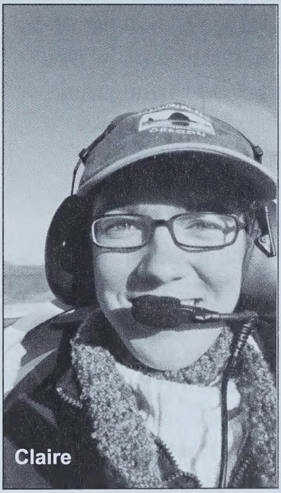
-Mark Twain

Majestic mountain peaks. Vast oceanic waters. Early morning sunrise. I can see it all from 4000 feet above the ground. Despite being in a small vessel designed to hold a maximum of four people, earth, sea, and sky stretch out before me. I'm in a Cessna 172, my vehicle of choice for a daybreak meeting with my Creator. Before I begin my repertoire of upper air work (which includes exercises, such as steep turns, slow flight, stalls, and spins), I take a moment to breathe and take it all in. "Wow, God, you never cease to amaze me."

Flying is my passion—it has been since childhood. My dream became a reality in the summer of 2000, when I started my flight training in Brampton, Ontario. By the fall, I was ready to fly solo, just in time for my 14th birthday. I quickly realized that although flying was something I did for fun, I wanted it to be my career. I started planning and setting goals for myself. A Recreational Pilot Permit when I turned 16 meant that I could finally take one passenger with me when I flew. After driving me to the airport for a couple of years, my mum got the honour of being my first passenger. Another flight test a year later earned me my Private Pilot Licence.

In the fall of 2004, I drove across the country to Langley, British Columbia to attend Trinity Western University (TWU). TWU is a Christian university which has an aviation program in partnership with Coastal Pacific Aviation. It is here that God opened my eyes to the spiritual aspect of flying. In my first year at TWU, I completed my training for my Commercial Pilot Licence, which means I can now fly for hire. After training over farmland in Ontario, BC provided a drastic change in environment. I saw creation from a new perspective, appreciating its beauty even more with each flight. Flying gives me a feeling of calm mixed with joy and excitement, and it's a feeling that assures me of God's presence.

For a pilot, getting one's foot in the door of the aviation industry generally means "doing time" on the ground. This summer, I worked at the Abbotsford Airport as a dispatcher for my flight school, and also at the Vancouver Airport as a ramp attendant. Working "below the wing" has given me a whole new appreciation for the entire team effort that goes into getting an aircraft into the air. As much as I like to dream about myself as the captain of a Boeing 757 on its way to Maui, I know it'll be a long road. I've realized that there are so many things I'd like to do before I get there. Lifting heavy bags now is good practice for the likely situation that as a bush pilot, I'll have to haul moose carcasses in Northern Ontario. I could combine my knowledge of geography and aviation to be an aerial surveyor. My friends joke about how I can be their personal jet pilot when they're rich and famous, but corporate aviation is definitely a growing sector.


Claire

At TWU, my professors encourage me to think about my education as more than just a prerequisite for a job or something that will earn me a piece of paper to hang on my wall. I'm not yet 20 years old and I am licensed to control a multi-engine aircraft, surrounded by clouds, flying three times as fast as you might drive on the highway. When I find myself getting anxious about what life has in store for me after university—what will I do? Where will I go?—I remind myself that flying is not just a job, it's a life calling. Whatever I do, it is for the glory of the Lord. I participated in the Youth in Mission trip to Eastern Europe last summer, and since then, God has placed the idea of mission aviation in my heart. Serving others is a way in which I can serve and glorify God, and I would love to combine mission with my passion for flying. On the ground and in the air, I'm learning more everyday about others, about myself, and about God. I am so thankful for the opportunities and experiences I've had so far, and eagerly anticipate what is to come.

On Being the

The Rev. Riad Kassis, PhD

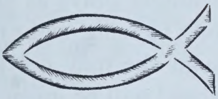
Several days ago, I was returning home from a staff meeting in which we were planning ways to help our Institute's guests (displaced people from West Beqaa and the South). As I approached the area in front of our church, I noticed a young, totally veiled, Shiite lady silently reading the Quran as she faced the building and tower of our church. A metal image depicting the victory of St. Michael over evil, an image based on the book of Revelation, is on the wall of the church. The top of the church tower is adorned by a cross. The church door has the word for peace in Latin, English, German, and Arabic. Hours later, a group of our guests asked if they could come into the church. On Sunday, several families from our guests came to church for the worship service. I noticed a man who attended the worship service in the morning, and was praying the usual Muslim prayer in front of the church in the afternoon of that Sunday!

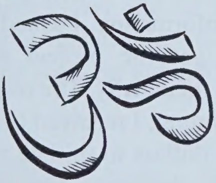
I was taught in Sunday school that Christians should be "the fifth Gospel." As the four Gospels portray the life of Jesus Christ, so the gospel message must be portrayed through our actions. People should be able to read our lives and find in them the message of Christ and his salvation. The recent war on Lebanon has drawn my attention to the importance of what people see in us and how people view us. At Schneller Institute, we wanted to be the fifth Gospel, the light and the salt to others. Since the foundation of this institution in 1860, we carried the message of peace and reconciliation in spite of all the terror, vengeance, and hatred that have taken place in the past. And by God's grace we will continue this noble message in spite of all the horror that we experience nowadays.

Fifth Gospel

Executive Director & Chaplain, J. L. Schneller Institute, West Beqaa, Lebanon

The war on Lebanon is bringing together Sunnis, Shiites, Druzes, and Christians. Christian homes are welcoming Shiites. Sunni organizations are extending help to Shiites. In front of an outside attack, people were brought together. I do not want to say that there is a benefit from this war. Wars are always ethically unjustifiable, but what I want to do is to describe a reality.





As a member of an evangelical community that is committed to be a "fifth Gospel," I would like to see my Shiite sister happily and safely reading the Quran in front of our evangelical church. I would like to see our Shiite and Sunni guests feel that not all evangelicals are apt to watch them get ready for the battle of Armageddon. I would like to see the destruction of evil and the elimination of violence, but not by counter evil and violence...I do not have in mind any tendency towards syncretism of religions. However, I do believe that people of various religious backgrounds can and must learn how to live together and to respect one another. This was and still is one of our core values at Johann Ludwig Schneller Institute (www.jlss.org).

I invite you to be in the community of the "fifth Gospel." I urge you to be part of a community that says *no* to violence and *yes* for peace, a community that supports a cease fire first and then engages in diplomatic negotiations, a community that cares for the "birth labor" as well as for a "new Middle East", a community that works on developing smart people rather than "smart" bombs. I also invite you to help and support us as we partner with you in this "fifth Gospel" community to fulfill such a noble mission.

Prayer Shawl Ministry

Joan Cruickshank

"How are you today Margaret?" Phyllis and I asked as we entered our friend's room at the local hospital. "I feel pretty good," she said "but I'm so cold."

"Well, do we have just the thing for you!" we replied as we took a beautiful soft wool shawl out of our bag and wrapped it around her shoulders. As we settled down for a visit, she said she immediately felt its warmth.

I first became interested in Prayer Shawl Ministry when my friend Chris from Nova Scotia told me about an exciting new project they had started in their church. I thought a lot about it but did not really feel the impact until my mother fell and broke her hip last fall. As we sat on her bed and opened a parcel from her home church in Nova Scotia, we both cried as she lifted out a beautiful shawl. Included in the package was a lovely verse which told her how the shawl was knitted with love and prayers, and would surround her with God's love.

After this experience, I decided that this was a project in which our church could easily get involved. I knew we had some good knitters in my own congregation, so I went on the Internet to learn all I could about how the project was created and about how we could start our own.

In 1998, two women graduates from the Leadership Institute at the Hartford Seminary in Connecticut gave birth to this ministry. As a result of their experience in the program of applied Feminist Spirituality, they wanted to create a project that would show other women that in their times of need—whether sad times or happy ones—there were people that cared and loved them just as God loves them.

Whether they are called prayer shawls, comfort shawls, or peace shawls, the knitter prays as she knits and asks God's blessing on the recipient —even though she may not know to whom the shawl will be given.

When I mentioned this to some of the women in my church, they were so enthusiastic! One woman made two shawls right away so we could start telling people about the idea. I spoke to the congregation during announcements on a Sunday morning, showed the shawl, and gave them a bit of background information. I asked people to help us get the project started by donating financially. The response was overwhelming. I received two hundred and fifty dollars to initiate the project that very day at coffee hour. Our women's group had already given us one hundred dollars to buy some wool. We were able to pay them back…and have enough left over to keep wool on hand.

Our first Prayer Shawl Ministry group met in the morning of the first Thursday this past January. We had a formal prayer service, lit candles, and dedicated the two shawls that had been made. We had lunch, explained the project, and how each knitter must pray as she knits so that God's love is entwined and woven in the stitches. The pattern we use is very simple—cast on 57 stitches and knit three, purl three all the way across. Each row is the same. A fringe is applied when finished. Our preference is to use soft boucle wool and size 7 needles, but other soft wools work fine, too. Knitting in stitches of three is significant as well. In the Christian faith, the number three, symbolized by the Trinity, has come to mean wholeness. It is said that the number three is used 523 times in the Bible.

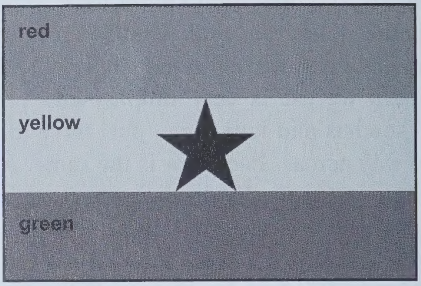
We have been meeting monthly since our initial meeting in January and have distributed 38 shawls all over the country. Some people received them because of illness or surgery, other shawls were sent to people who were having a baby, a birthday, or just because we wanted them to know we were thinking of them. If someone wants to buy one for a gift, we ask only for a donation as the money goes to buying wool for another shawl. A hand-made card accompanies each shawl explaining that it is made with the love and prayers of the women of St. John's Church, Medicine Hat, Alberta. We now have about 17 knitters and a nice supply of shawls on hand so they are always available when needed.

Prayer Shawl Ministry is a wonderful project. We have fun working together. We socialize, pray, discuss, knit, and produce creations that will hopefully make a difference in the lives of those who receive them. You can find more information on starting this worthwhile project in your own church at the Prayer Shawl Ministry web site: www.shawlministry.com.

Margaret is now home from the hospital, and her prayer shawl hangs on her chair. Whenever a chill sets in, she always knows where she can feel wrapped in warmth and love.

Joan Cruickshank is married to the Rev. Bob Cruickshank and a member of St. Johns in Medicine Hat. She is a registered nurse and member of the health team at St. Johns. The Prayer Shawl Ministry is a program of the St. Johns Health Ministry.

Focus on...Ghana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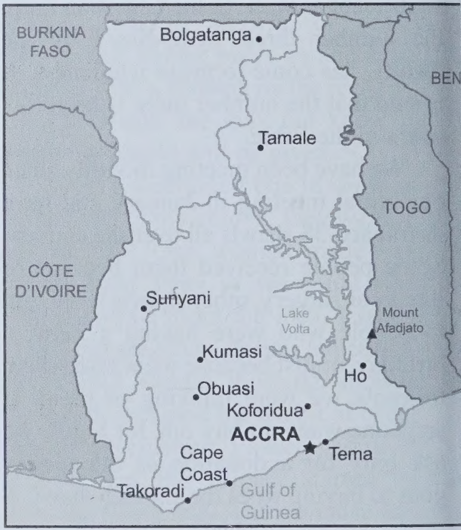
Facts

Population: 22,409,572 (July 2006)
Capital: Accra
Land Use: arable land: 17.54%
permanent crops: 9.22%
other: 73.24% (2005)
Area: 239,460 sq km
People: black African 98.5%
(major tribes—Akan 44%,
Moshi-Dagomba 16%,
Ewe 13%, Ga 8%,
Gurma 3%, Yoruba 1%)
European and other 1.5% (1998)
Language(s): English (official)
African languages (including
Akan, Moshi-Dagomba, Ewe,
and Ga)
Monetary Unit:cedi (GHC) $ CAD = 7100 cedis
Literacy: male: 82.7%, female: 67.1%
(2003 est.)


BURKINA FASO
Bolgatanga
BEN
Tamale
TOGO
CÔTE D'IVOIRE
Sunyani
Lake Volta
Mount Afadjato
Kumasi
Ho
Obuasi
Koforidua
ACCRA
Tema
Cape Coast
Takoradi
Gulf of Guinea

A Brief History

Formed from the merger of the British colony of the Gold Coast and the Togoland trust territory in 1957, Ghana became the first sub-Saharan country in colonial Africa to gain its independence. A long series of coups resulted in the suspension of the constitution in 1981 and a ban on political parties. A new constitution, restoring multi-party politics, was approved in 1992. Lt. Jerry Rawlings, head of state since 1981, won presidential elections in 1992 and 1996, but was constitutionally prevented from running for a third term in 2000. John Kufuor, who defeated former Vice President Atta Mills in a free and fair election, succeeded him.

Religion

Christian 63%
Muslim 16%
Indigenous beliefs 21%

Environment

Ghana has a tropical climate. It is warm and comparatively dry along the southeast coast, hot and humid in the southwest, and hot and dry in the north.

Environmental issues facing Ghana include pollution due to litter, lack of environmental awareness, recurrent drought in the north which severely affects agricultural activities, deforestation, overgrazing, soil erosion, poaching and habitat destruction which threatens wildlife populations, water pollution, and inadequate supplies of potable water.

Economy

Ghana is well endowed with natural resources and has roughly twice the per capita output of the poorer countries in West Africa. Even so, Ghana remains heavily dependent on international financial and technical assistance. Gold, timber, and cocoa production are major sources of foreign exchange. The domestic economy continues to revolve around subsistence agriculture, which accounts for 34% of Gross Domestic Product and employs 60% of the work force, mainly small landholders.

Politics

Ghana gained independence from Britain in 1957. Nkrumah's 'socialist' experiment was a disaster from which the nation is taking years to recover. There have been five military regimes and three short-lived civilian governments since Nkrumah's overthrow in 1966. The revolutionary military government of Rawlings eventually opened up the way for multi-party elections in 1992, and again in 1996 but as a presidential democracy with autocratic leanings. In 2000, there was a successful democratic election and change of government.

The Presbyterian Church in Canada (PCC) in Guyana

The PCC has strong relations with the Presbyterian Church in Ghana. Presbyterian World Service & Development began projects in Ghana in the early 1990s. Through the work of Canada Ministries, two Ghanaian ministers serve in churches in Montreal and Toronto. The Rev. Donald MacKay and the Rev. Marion Barclay-MacKay have been working in Ghana since January 2006. They lead lay-training programs at the Nsaba Training Centre in Agona-Nsaba. They also participate in mobile education while travelling and providing courses in villages.

Challenges for Prayer

Pray for the many small congregations that seek to encourage and support Ghanaians in Christian faith and life, and for the lay people who lead the congregations week by week.

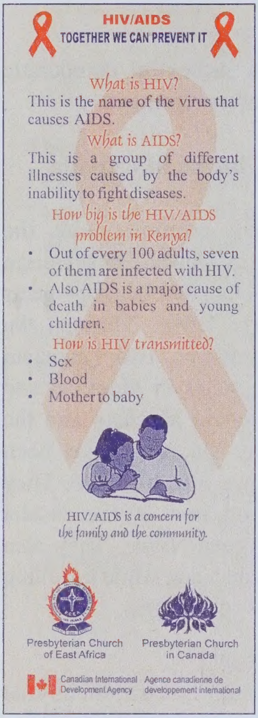
Pray that the "will" of Ghanaians will turn to caring for the environment and the physical world in which they live.

Pray for the work of the Nsaba Lay Training Centre as it seeks to enrich and support the ministries of the laity in the south central area of Ghana.

Pray for family relationships that are often strained by the effects of poverty and very few life choices.

Pray for the on-going efforts and success in educating people about HIV/AIDS.

rom Operation World CD-ROM, Copyright ©2001 Patrick Johnstone
IA Factbook: http://www.cia.gov/cia/publications/factbook/geos/gt.html



HIV/AIDS
TOGETHER WE CAN PREVENT IT

What is HIV?

This is the name of the virus that causes AIDS.

What is AIDS?

This is a group of different illnesses caused by the body's inability to fight diseases.

How big is the HIV/AIDS problem in Kenya?

- Out of every 100 adults, seven of them are infected with HIV.
- Also AIDS is a major cause of death in babies and young children.

How is HIV transmitted?

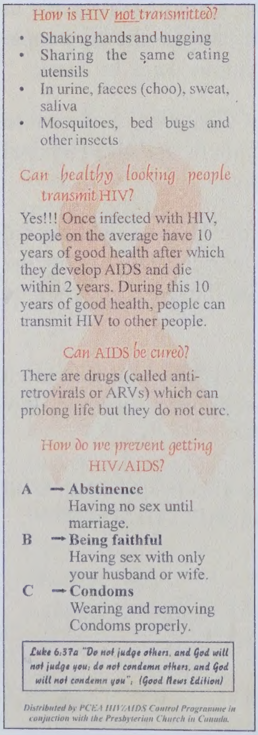
- Sex
- Blood
- Mother to baby

HIV/AIDS is a concern for the family and the community.

Presbyterian Church of East Africa

Presbyterian Church in Canada

Canadian International Development Agency
Agence canadienne de developpement international



How is HIV not transmitted?

- Shaking hands and hugging
- Sharing the same eating utensils
- In urine, faeces (choo), sweat, saliva
- Mosquitoes, bed bugs and other insects

Can healthy looking people transmit HIV?

Yes!!! Once infected with HIV, people on the average have 10 years of good health after which they develop AIDS and die within 2 years. During this 10 years of good health, people can transmit HIV to other people.

Can AIDS be cured?

There are drugs (called anti-retrovirals or ARVs) which can prolong life but they do not cure.

How do we prevent getting HIV/AIDS?

A → **Abstinence**
Having no sex until marriage.
B → **Being faithful**
Having sex with only your husband or wife.
C → **Condoms**
Wearing and removing Condoms properly.

Luke 6:37a "Do not judge others, and God will not judge you; do not condemn others, and God will not condemn you"; (Good News Edition)

Distributed by PCEA HIV/AIDS Control Programme in conjuction with the Presbyterian Church in Canada.

HIV/AIDS Control Program Book Mark Project
Dr. Rick Allen, Kenya, Africa

In 2004, the Presbyterian Church of East Africa (PCEA) HIV/AIDS Control Program received $15,000 from the Women's Missionary Society (WMS). The sum of $13,000 was allotted for the production of HIV/AIDS book marks. The remaining $2,000 was designated for printing HIV/AIDS fact sheets.

In Kenya, very little HIV/AIDS information is readily available for distribution to individuals, families, or institutions (e.g., schools and churches). The type of information required needs to: define HIV/AIDS, give a few basic statistics as to the size and scope of the problem, describe how HIV/AIDS is and is not transmitted, indicate methods of prevention, and inform about ARVT (anti-retroviral treatment). The Community AIDS Educators (CAEs), who work within the PCEA HIV/AIDS Control Program, need to distribute this kind of information in order to raise awareness.

As people in Kenya do not throw away book marks, it was decided to put the HIV/AIDS information on a book mark. Approximately 110,000 high quality, durable, and attractive book marks were produced. The final cost of each book mark came to 7 Kenyan shillings (15 cents Canadian).

Two presbyteries were chosen to receive 50,000 book marks each. These were distributed through the Program's Trainer of Trainers (TOTs), who in turn distributed them to the CAEs. All 50,000 book marks were distributed to schools, churches, individuals, and other defined groups in the community over a three-month period. Many schools posted two book marks on their bulletin boards in order to show the information on the front and back. Feedback from the TOTs and CAEs was very positive. Everyone liked the book marks, and the wording was clear and comprehensible. Personally, in 25 years that I have worked in the field, I have never seen any type of educational material so readily accepted.

Changing the Approach to HIV/AIDS

Dianne Ollerenshaw

AIDS 2006, Lise Beaudry/IAS

© Lise Beaudry / IAS

Hundreds march to raise awareness about HIV among women and children

"I came that they may have life, and have it abundantly." (John 10:10)

After attending the 16th International AIDS Conference and the Ecumenical and Inter-Faith Pre-Conferences held in August in Toronto, I came away with the certainty—the only question that matters in our approach to the virus we know as HIV (Human Immunodeficiency Virus) is: "Are you human?"

During the nine days I attended the conferences, I was reminded of how tragically this virus has infected millions, and how opportunistic infections from the illness AIDS (Acquired Immunodeficiency Syndrome) has killed millions. Sadly, the infection rates are not decreasing. Only 10% of treatments to prevent mother-to-child transmission rates are being accessed. Inexpensive generic drugs are not readily available for countries carrying high debt loads. Developing countries have fewer professionals to serve the public as the work force is dying from AIDS. Grandmothers from Africa and Canada gathered and wondered who will care for their grandchildren when they are gone. I was reminded how religious leadership is weak and a united front is wanting. I also observed that the political will is absent at national and regional levels of government, which leads to delayed response in funding and delivering the necessary treatment and therapies.

The theme of the AIDS Conference was "Time to Deliver." The theme for both pre-conferences was "Faith in Action: Keeping the Promise." I learned that in the 25-year battle to combat HIV and AIDS, we are not very far along. While science is progressing and groups within civil society are beginning to work collaboratively to

AIDS 2006, Lise Beaudry/IAS

© Lise Beaudry/IAS

Scene from the AIDS 2006 Global Village

address the needs, there is a gap with respect to leadership and political action. Many countries, Canada included, are behind in reaching Millennium Development Goals. The Global Fund is insufficient to tackle AIDS, TB, and malaria. Trade agreements restrict the flow of generic drugs to developing countries. Stigma and discrimination prevail. Even though they are recognized within the Universal Declaration of Human Rights, issues of public health are considered not essential.

It could be easy to remain overwhelmed by the gap described above. Yet, I think God calls us to build bridges and do our part to narrow the gap. I guess it is a bit like sharing loaves and fishes. While the needs are great, are we willing to get involved and share the gifts we have? Are we willing to trust God to use them, and perhaps transform us in the process?

The first workshop I attended stretched me. It's not surprising considering its title: "Effective HIV—Prevention in At-Risk Youth: The Sexual Lives of Teenage Street Children vs. Our Norms and Values." It may be difficult to hear, but this 90-minute session, lead by Meindert Schapp, addressed the needs of children primarily aged 8 to19. They live on the street because they have been abandoned by families or have chosen to run away from violence in the home.

What is life like for children living on the street? Many are bored and lonely. There is no opportunity for education or recreation. Children turn to inhaler drugs, such as correction fluid or glue. They live in the moment. The only family such youth may know are peers or a pet. For them, sex is very much part of daily life. It is no big deal. They engage in sex for short-term pleasure or to reduce lust. Primarily, sex is a commodity—a means to gain money, food, a safe place to sleep at night, or a way to feed their addiction. How much of their sexual activity is voluntary and how much is forced? Often, it's a combination of both with a higher rate of violence against girls. These children are at high risk for HIV and sexually-transmitted infections.

The workshop group, made up of strangers whose names I never knew, struggled with the question: "How can we change the scenario?" Our facilitator gently prodded us: "The most important thing we can do is understand the messages we give. It is important to know our message to this target group for our messages are filled with values and motivations."

Many faith-based communities have supported the "ABC approach: abstinence, be faithful in marriage, and use condoms if not abstaining or being monogamous." This workshop clearly demonstrated that this message would be of little help to street kids. Our facilitator challenged us: "Telling them 'We told you so'; 'You should have changed your behaviour a couple of years ago', is not compassion. Offering to help them die in a dignified way is not enough." The tension in the room led to an examination of a broader approach to prevention.

We brainstormed ideas: (1) promoting safe sexual health by adults and peers, who are trustworthy and not timid in sharing accurate information; (2) teaching negotiation skills and the proper use of condoms (male and female); we even wondered about the production of child-sized condoms; (3) improving the general well-being of homeless youth through the provision of education and recreational opportunities; (4) supporting microeconomics projects to discourage "survival sex" and to empower children to realize their potential; (5) promoting equal access to treatment through advocacy at various levels of government; (6) equipping children and youth to know about harm reduction, such as using clean needles if injecting drugs; (7) telling pregnant teens about ways of reducing the transmission of HIV to their babies; and (8) recognizing that violence against women and children, including the trafficking of children, is a driver in the AIDS pandemic and that their human rights need to be honoured and respected.

AIDS 2006
FIRE MANTO NOW!
POLITICAL LEADERSHIP NOW!
FIRE MANTO NOW!
POLITICAL LEADERSHIP NOW!

Panelist during a plenary (activists)

AIDS 2006, Lise Beaudry/IAS

Not everyone was comfortable with these ideas. But who can ignore the statistics that suggest there are some 20 million street kids globally in whom at least 100,000 to 150,000 new infections appear annually? While they are considered a high-risk group, we were reminded that about half of all new infections now occur in young people. That's about 7,500 new infections daily. We were told that married and monogamous women in sub-Saharan Africa are also at great risk of HIV infection. These facts and numbers invite us to look deeply within our own hearts and minds to discern our values which inform our messages.

I encourage you to wrestle with your message concerning HIV and AIDS and to reflect on what motivates your actions. My advice: Don't do it alone. Reflect on scripture such as the book of Job, or the healing miracles of

continued on page 31

And He Pitched His Tent Among Us

Preparation:

Provide Bibles and copies of the 1997 Book of Praise for everyone.
Voice 1 should have the Presbyterian Calendar in hand.
Posters and pictures of articles on HIV/AIDS and Human Rights issues could be on display with a Christmas centrepiece with candles.

Call to Worship

Leader: This is the season of Advent, a time to prepare for the celebration of Christmas. But how do we prepare? And what do we celebrate? Such questions are worthy of reflection. Tonight (*or this afternoon*), we take time amidst our typical December rushing around and busy-ness to pause, to worship, and to reflect. Through worshipping together, may we discover again the profound meaning of Advent. Let us pray:

All: Eternal God, work with your Spirit in our hearts, so that we may be calm and quiet, ready to listen to your voice. Amen

Reflection

Voice 1: The first Sunday in December marks the beginning of Advent. This is such a delightful time, a perfect beginning of the Church year. We look forward to the festive season with its wonderful music, gift exchange, and delicious food. We enjoy the warm feelings of connecting with friends and family. And then the culmination of it all, the celebration of Christmas itself!

Voice 2: (*A critical, doubting almost cynical voice*) Wait a minute! Have you looked at the calendar? There are two Sundays in December with a specific designation. The first Sunday is *World AIDS Sunday*. What a bad timing! It is always upsetting to deal with HIV/AIDS. But focusing on this pandemic during the first week of December is impossible. This is the busiest month of the year. The Christmas shopping must be done; there are Christmas parties and concerts to attend. The house needs to be decorated. And let's not forget all the baking.

Why must I focus on the plight of the AIDS orphans in December? Forget it, at least for now. Later! Later! But, please, not now! I cannot handle this now!

Voice 1: (*Looks at the calendar*) You are right. I had not noticed these designations. December 3rd is *World AIDS Sunday* and the next Sunday is *Human Rights Day*.

Voice 2: Yes, I know and this makes it even worse! Now I am asked to focus on Human Rights issues, on abuse, on refugees, and on displaced persons as well as on HIV/AIDS issues? This is too much. It does not fit in this season. I simply cannot manage to deal with such shocking issues in December. It upsets me too much. I want to concentrate on the celebration of Christmas.

Voice 1: But the next two Sundays have no special designation. We will still have two weeks left to focus on Christmas.

Voice 2: That is true, but before you know it, someone might take these last two Sundays and use them to spotlight other troubling issues, such as *The War Against Terrorism* or the *Inequality in Our Global World*.

I say, let's put these distressing issues on hold until the holiday season is over. It seems to me that someone is trying to spoil our lovely month of December. We need a break. After all, our focal point ought to be Christmas.

Voice 1: What makes you so sure, that by focusing on Christmas, we are allowed to put those upsetting and painful issues on hold?

Leader: Why not sing a hymn before we continue this discussion?

Hymn:

#114 Emmanuel, Emmanuel (sing three times)

Voice 1: This is good news. God has pitched his tent among us. God is the Emmanuel; God with us. In Jesus, the Christ, God has become visible. Indeed, God has pitched his tent among us, has moved into our neighbourhood, into our block, and has become one of us.

Voice 2: Is this good news? I am not sure I like this idea. It makes me nervous. What if God does not fit into my community? What if there is a hidden agenda that might affect me or my lifestyle? How do I find out more about this divine neighbour, this "Dweller-among-us"?

Leader: Let us turn to the Scriptures to find out.

Reader 1: Psalm 99:1–5.

Voice 2: This psalm makes me even more nervous. Imagine having a great King, a lover of justice, whose name is Holy, as my neighbour!

Voice 1: Listen! The Psalmist has more to say.

Reader 2: Psalm 103:1–5

Voice 2: I did listen. I heard that the God who pitched his tent among us is merciful, is a healer, and is a redeemer.

Voice 1: The prophets tell us more about God. Isaiah writes about God's reign of peace. In the new world order of God, there will be no more war. People will live a long and full life. They will have enough food and a place of rest.

Reader 1: Isaiah 2: 4, Isaiah 65: 20–22

Voice 2: I must admit that these passages picture a beautiful vision. Yet, I am still concerned. Somehow I think there could be a hidden agenda. What does God really expect of me? What do the scriptures say?

Voice 1: Listen for the keywords: humility, contrition, sincerity, true fasting, and the service of others.

Reader 2: Isaiah 57: 15, Isaiah 58:6–8, Micah 6: 8

Reader 1: Matthew 25: 31–46

Leader: God has pitched his tent among us. Our divine neighbour does not have a hidden agenda. God wants us to follow the example of Christ Jesus who "came not to be served but to serve." (Matthew 20:27)

Hymn:

# 229, Jesu, Jesu, fill us with your love (sing the refrain only, two times)

Leader: We must act as a neighbour to those suffering from HIV/AIDS, abuse, violence, and racism. We must be a neighbour to the hungry, the refugees, and the homeless, for they are our neighbours in Christ. We must serve them.

Voice1: Observing *World AIDS Sunday* and *Human Rights Day* in December is fitting. It ought to become an integral part of the Advent season, and of our preparation for Christmas. Such special Sundays help balance our focus during this month. Christmas parties, Christmas music, the gift exchange, baking, and decorating the house are all part of our preparation. But Christmas is much more. God came down to our world, pitched his tent among us and wants us to be his instruments of compassion. We love to sing the Christmas hymns of hope, peace, and love for this world. Let our singing go hand in hand with our actions of compassion. Opportunities to become involved in aid work at home and abroad abound.

Hymn:

# 229 Jesu, Jesu, fill us with your love (all verses)

Offering time

Leader: We present our offerings as a token of our willingness to serve the neighbours Christ gave us.

Offering

Offertory Prayer

We place before you, O God, our gifts. Accept this offering and use us to extend the grace, love, and peace of your Kingdom to those in need.

Prayer Litany (*The response can be read as printed or sung, using Hymn #544*)

Leader: Lord, your Kingdom is a Kingdom of peace. Yet your world is in turmoil and many are suffering. Day after day we hear about war, casualties, and violence in…(fill in the particular names of countries and situations).

All: Lord have mercy.

Leader: Lord, your Kingdom is a Kingdom of equality. Yet, we live in abundance while many are hungry. We have full access to medical services, while so many victims of the HIV/AIDS pandemic lack affordable medication.

All: Lord have mercy.

Leader: Lord, your Kingdom is a Kingdom of justice and fairness, Yet we can see injustice all around us. We lay before you the plight of the refugees, living for years in camps. We fail to grasp even a fraction of their suffering.

All: Lord have mercy.

Leader: Lord, your Kingdom is a Kingdom of love and fairness. Yet, so many people suffer from racism and racist profiling. Teach us to accept the other as you do and to reach out to those who follow different customs, or belong to a different religion.

All: We thank you for pitching your tent among us, O God. In a moment of silence we will commit ourselves to the call to be a neighbour to others.

Silence (about one minute)

Accept out commitment and hear our prayers. We ask this in the name of Jesus, whose coming into this world we are about to celebrate. Amen

Closing Hymn:

# 119 Hope is a star that shines in the night

Leader: Benediction

Emmanuel! God is with us!
May the joy of Christ's coming fill our hearts
and make us instruments of God's peace. Amen

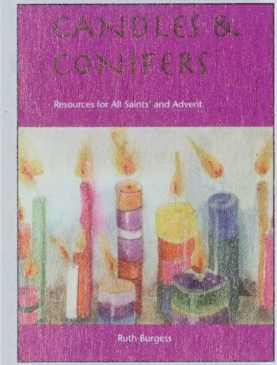
Comments

Scripture readings are from the New Revised Standard Version.

The theme "And he pitched his tent among us …" *is from a Christmas card issued by the Jesuit Centre for Social Faith and Justice. The benediction is from the same card, I only added the word* Emmanuel *to the first line.*

Reviews

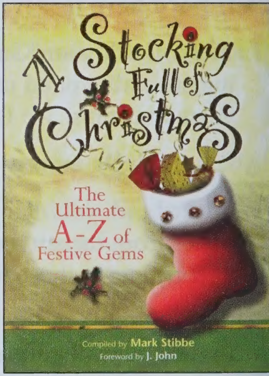
***Candles and Conifers*, Ruth Burgess, Wild Goose Publications, $41.00**



This collection of seasonal resources from the Iona Community covers the weeks between All Saint's Day (October 30) through to Christmas Eve chronologically. In this way, it includes resources for Remembrance Day, World AIDS Day, and Advent. The Advent resources include a cat's Advent calendar (written from a cat's perspective), the Jesse Tree, Advent candle lighting liturgies, and the longest night service. This is a useful book for both individuals and groups, who are looking to find an easy-to-follow and versatile resource to cover the entire Christmas season in traditional and unique ways.

***A Stocking Full of Christmas*, Mark Stibbe, Monarch Books, $16.50**

Sometimes, the Christmas season can become overwhelming. Shopping, baking, rushing around, cleaning, etc. One often needs a pick-me-up. A Stocking Full of Christmas fits the bill quite nicely. It is a book of "bits and bites" of Christmas lore (such as the tradition of Christmas trees), cartoons, quips from children, who say the darndest things, and funny jokes (such as reasons why it would have been better to have Three Wise Women as opposed to Three Wise Men). The short but moving stories of Christmas through the ages, the aptly chosen Scripture, and the inspirational quotes from the likes of C.S. Lewis, Dave Barry, and Helen Steiner Rice can't help but lift one's spirit.


A Stocking Full of Christmas
The Ultimate A-Z of Festive Gems
Compiled by Mark Stibbe
Foreword by J. John

***Jesus, Me and My Christmas Tree*, Crystal Bowman; illustrated by Claudine Gevry, ZonderKidz Publications, $10.50**

This delightful, inviting, and cheerful board book is geared to very young children and is shaped like a Christmas tree. A little girl and her dog decorate the tree by adding a new

continued on page 45

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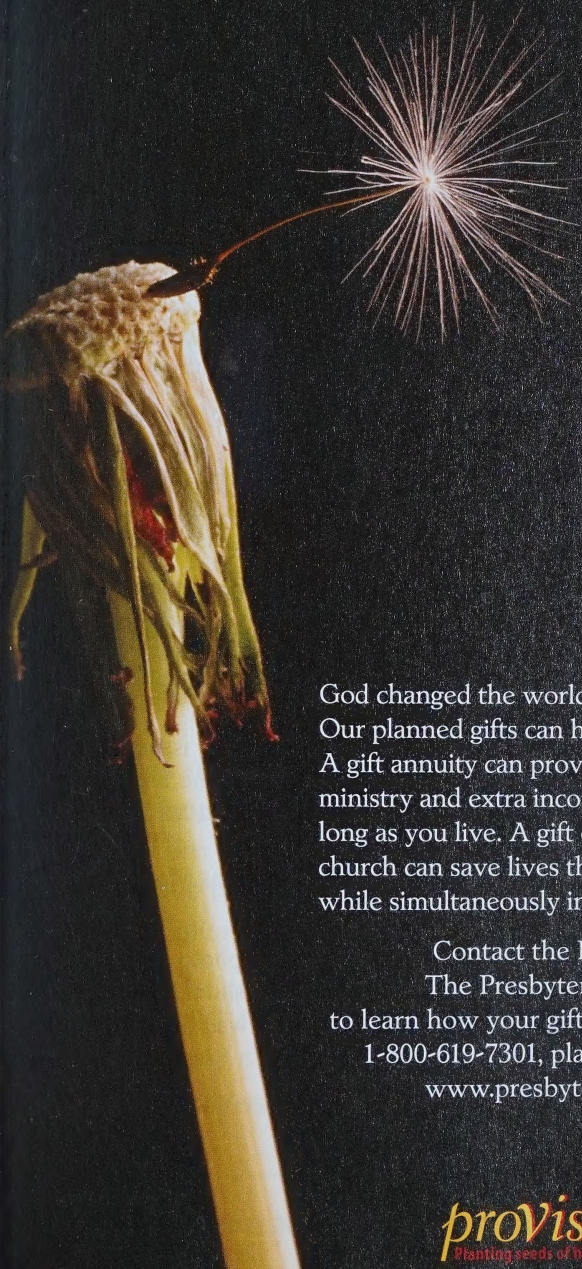

For God so loved the world
that he gave his only son...

None of us leaves this life without having given everything away – to someone, somewhere.

The only question for us is this: to whom do we want to bequeath the wealth God has entrusted to us?

God changed the world through God's planned gift. Our planned gifts can help change the world, too. A gift annuity can provide seed money for a new youth ministry and extra income for you and your spouse as long as you live. A gift of stock given directly to the church can save lives through PWS&D's relief work while simultaneously increasing the tax benefits to you.

Contact the Planned Giving Office,
The Presbyterian Church in Canada,
to learn how your gifts can make a lasting difference.
1-800-619-7301, plannedgiving@presbyterian.ca
www.presbyterian.ca/plannedgiving

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Readers Write

In regards to John Congram's article on Evangel Hall in Toronto, I just wanted to point out that Evangel Hall is not the only downtown ministry of The Presbyterian Church in Canada. There is also the Boarding Homes Ministry program in both Toronto and Windsor. This ministry meets the needs of men and women, who live crowded together in boarding homes in the downtown core. They are there because the institutions for the mentally disabled and those who can't get along on their own were closed by the Ontario Government.

Helen Tetley

Boarding Homes Ministry:
"Founded in November 1996, the Boarding Homes Ministry (BHM) is a ministry of The Presbyterian Church in Canada. BHM has a nine-member Board of Directors and is a registered charity with Revenue Canada. All of the funds for BHM are raised from church grants, foundations, and private donations.

Our God has made us for communion. Our spirits long for places of safe welcome. It is in communities of acceptance and love that we are nurtured. When people gather to praise their God and cherish each other, life becomes rich. BHM builds Christian community in homes which have known so much rejection." (http://www.presbyterian.ca/bhm/index.html)

More information about the Boarding House Ministries can be found at the web site of The Presbyterian Church in Canada:
http://www.presbyterian.ca/bhm/index.html

It was with delight that I read the items in the September/October issue regarding the 40th Anniversary of Women in Ministry. We are pleased in the Presbytery of Waterloo-Wellington to have one of the first women ordained to Ministry in the Rev. Nan St. Louis, the first woman elected as Moderator of the General Assembly, in the Rev. Dr. Linda Bell, and the first Elder elected as Moderator, also a woman, Wilma Welsh.

I would like to point out that the "Did you know?" beside the photo of Dr. Bell on page 22 is slightly incorrect in its syntax. In my opinion, it should read, "...Bell was the first woman elected Moderator." instead of "...Bell was the first woman moderator."

After all, a Moderator is a Moderator. It is a non gender-specific term.

Ian Dudgeon

Christmas Word Search

Jim Phillips

ind the words in bold in the
uzzle below—up, down, forward,
ackward, and diagonally.

C	Y	E	C	A	E	P	C
L	O	V	E	F	V	D	N
H	U	M	H	T	I	A	F
O	R	G	P	I	E	Y	E
P	J	B	O	L	C	O	G
E	A	B	I	D	E	J	I
H	S	M	G	K	R	T	V
A	K	L	L	E	A	V	E

God is **love** (1 John 4:8)
now **faith**, **hope**, love **abide**
(1 Corinthians 13:13)
peace I **leave** with you
my peace I **give** unto you
(John 14:27)
ask and you will **receive**
so that **your joy** may be
complete (John 16:24)

Changing the Approach to HIV/AIDS continued frompage 23

Jesus. Read a book like Stephen Lewis' *A Race Against Time* or Jim Wooten's *We Are All The Same*. Watch the video, *A Closer Walk*. Join a study group to work through The Presbyterian Church in Canada's mission study, *Making Connections: Towards a World Without AIDS*. Invite one of the participants, who has participated in a Malawi Study Tour to come and speak to you about his or her experience. Locate a clinic, hospice, or AIDS Awareness Centre that supports people living with HIV and AIDS in your community. Participate in an AIDS Walk (usually in September) or World AIDS Day activities on December 1. Visit the KAIROS web site (www.kairoscanada.org) and be informed on how Canadians churches are advocating that the Canadian government keep its promises for AIDS prevention, treatment, and care. Encourage your congregation, youth group, or presbytery to financially support the Presbyterian World Service & Development campaign, *Towards a World Without AIDS*. Offer up your gifts, just as they are, and be willing to be transformed by the Holy Spirit. Remain anchored in faith, hope, and love, remembering that the actions we take now, or fail to take now, will tell the story of tomorrow.

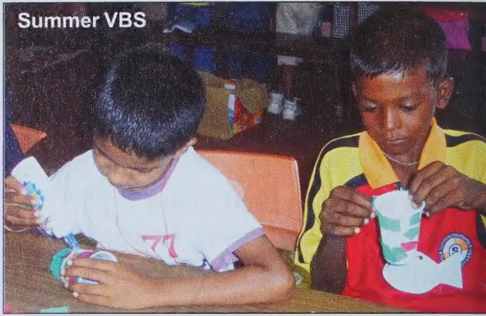
The Rev. Dianne Ollerenshaw is the Director of Regional Ministries of the Synod of Alberta and the Northwest and she lives in Calgary.

Mission in Action

Linda Shaw
Skeldon Presbyterian Manse
Corriverton, Guyana

July 26, 2006
Dear Friends,

The people one meets in life are the ones God uses to teach us about faithfulness, goodness, and what really is important in life. The people I meet day to day are one of the richest gifts I have received in Guyana.


Summer VBS

This past week I visited Dorshoni, a mother of two teenage boys. Dorshoni told me that she'd like to attend the Women's Group but she felt "shamed" because she couldn't read well and didn't know much about the Bible. Dorshoni was a Hindu and only became a Christian about a year ago. She told me that she is filled with such joy and she wished that she had met Jesus earlier in life. She showed me a notebook where she records verses of the Bible that start with A, B, C, etc., so that if she gets the courage to attend the Ladies' Group she'll be prepared with a verse to share. (Each week, members are to bring their own memory verse based on a letter of the alphabet.) I spent some time teaching her how chapters and verses work and she was thrilled to learn. She didn't know that the Ladies Group would expect her to know the chapter and verse. I told her about the verse that all Christians memorize, John 3:16, and she took on the challenge with zeal. She told me that she enjoys praying throughout her day and loves listening to gospel music while she does her housework. She thanked me for explaining

Youth Camp

how the Bible is written in chapters and verses, and I told her that she taught me something too!

Today, I went to visit a single mother with four children. I picked up her two boys and escorted them to the Remedial Reading Club at the church. They are so proud to walk back with me, share my sun umbrella, and chat happily with me. Andrew and Brandon are ten and eight and while they have attended school for four and two years, respectively, neither of them can read nor write. These boys have been coming to church on their own for the last couple of months because their reading teacher invited them. They come on time, in their Sunday best, and sit in the front pew. Their baby sister's name is Grace and I pray that despite what looks like a dim future, they will be touched by God's Grace.

I spent a lot of time in the water at a week-long Youth Camp this July. I was an attraction because I can swim (side stroke and back stroke only) and because I own a bathing suit. I became the lifeguard because of my swimming abilities and because I brought a whistle. Much to my husband, Ian's amusement I made an attempt to implement the "buddy system." Guyana is a "land of many waters" but most Guyanese cannot swim. Several young boys pleaded with me to teach them. I tried to explain my limitations and that Kendra, my daughter in Canada, is the Life Guard/Instructor in the family…but it seems I have become an expert in almost everything since I came to Guyana. I started with the "dead man float" and then moved on to the "back float" and lastly a poor version of the "front crawl." They were almost as proud of their accomplishments as an Olympic Gold Medalist.

Vacation Bible School (VBS) is something in which the Guyana Presbyterian Church prides itself. Each year, the congregations try to outdo themselves (and the other churches in their communities). I managed to put together a curriculum for the denomination to use and I trained leaders in all three Presbyteries. This week, I had the chance to really "do it"—I am coordinating a VBS in one of Ian's smaller congregations. Picture 65 children and leaders in a sanctuary 20 ft. by 40 ft. It's hotter than a heat wave in Toronto, and there is no running water or toilets. Picture 50+ children learning about God's love for them while having fun with craft materials, games, drama, and songs. Picture me with sweat pouring off my face and having fun too. Vedesh, one of the boys at VBS, lost his mother ten days ago when she committed suicide and left behind five young children. (Suicide is at epidemic levels in this part of Guyana.) His dad is in prison. Vedesh needs the love of the church and the love of God. I feel privileged to be a small part of his healing.

Jason, Ivy's baby, died on the day that Ian returned from Youth Camp.

Within an hour of arriving home, Ian was in the cemetery behind the manse helping the family to bury the youngest of their four children. Jason was nine months old and died of dehydration due to diarrhea. Ivy asked if we could help put a cement pad on top of the place where Jason was buried so it can be marked. I have humbly accepted the responsibility of writing Jason's name in the cement.

A common Guyanese response to the greeting, "How are you?" is "I'm trying." That describes ministry for us, and for all leaders within the Guyana Presbyterian Church. We're trying! Fortunately, the One presiding in these trials is the Judge of all the earth who will always do what is right. [Gen 18:25]

Alan, Rosalie, Kirsten, and Robynne Howard
Woodstock, India

Monsoon rains have begun in earnest after several weeks of *occasional*, then *intermittent*, followed by *frequent* thunder showers. Jack-in-the-pulpits, dozens of species of ferns and dahlias have sprung out of the greening hillside and moss is appearing on the trees. We are lulled to sleep at night by rain on the roof and dripping eaves.

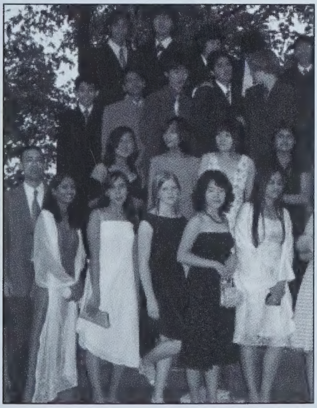
Robynne Howard at an international expo

At 6 a.m. on June 8, we said farewell to the final busload of students heading home for their vacation. Woodstock School noises have changed from the laughter, screams, and general hubbub of 500 kids to the hammering, sawing, and cement-mixing of summer construction projects. The vacation has brought us a complete change of pace. During the first week of the holidays, we enjoyed some "down time" with Kirsten and Robynne. We shopped and dined in the bazaar, played an endless game of Risk, (in which my armies were soundly defeated on the 3rd day), watched movies, and prepared for the girls' trip home to Canada. At Delhi airport, only ticket holders are allowed in the door, so our grownup daughters handled the various airport procedures independently and competently, waving good-bye with cheery confidence. They are now in Ontario, having a wonderful time with their grandparents, aunts, uncles, and cousins.

Alan and I are still working—cleaning offices, organizing, planning staff training, and preparing for the shift to "small unit" dorms—but it is at a more relaxed pace which allows for day trips, visiting friends, hiking, and hosting dinner parties.

A few days ago, a friend asked how my spiritual journey had been affected by the last three years here in India. An interesting question. First of all, the fact that this type of conversation takes place here all the time is so freeing —as well as challenging and uplifting. The physical, intellectual, and social aspects of life are frequently discussed in the West. But spiritual faith issues are often not considered, or are purposely avoided in general conversation. Living in a society where faith/religion/spiritual development is considered a highly important part of life stimulates growth in and of itself. Secondly, the past three years have shown me how so many of my past experiences (friendships, living in a rural community, Knox camps, various teaching jobs, etc.) have prepared me for life and work here in this space and time. Like Joseph in the Bible, each incident, each interaction, positive, negative, and seemingly inconsequential, were building blocks for the future. And through this experience in India, I am confident that God is giving us the tools we will need for whatever lies ahead. Finally, the awesome interconnectedness of the Body of Christ around the world has become very real. So many people whom we don't know, have never met, and may not meet in this lifetime, have heard of us through Presbyterian Church publications, send cards, e-mails, and letters. We expected our families, old friends, home churches, colleagues, and neighbours would keep in touch, (which you have done much more faithfully than I have), but that strangers care and are praying for us is both humbling and amazing.

Thank you all for your continued interest and support.



Kristen Howard at her grade 8 prom

Overseas Staff Birthdays

February

21 - Bill McKelvie, Pakistan

March

9 - Rebecca Sherbino, Malawi
12 - Ling Schwarz, Nepal
21 - Joel Sherbino, Malawi
31 - Michael Tai, Taiwan

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LOOKING FOR SOME NEW AND INTERESTING IDEAS FOR YOUR MEETINGS?

THE FOLLOWING IS A LIST OF SUGGESTED PANEL DISCUSSION TOPICS.

When Christ Calls

People from various areas of service (e.g., youth worker at a drop-in centre, organizer of a lunch program for the poor, minister, etc.) tell how they received and enacted their call to service.

Celebrating the Gifts of Women

Invite women from different vocations (e.g., horse trainer, vet, OPP officer, minister, etc.) to discuss how they use their gifts in the workplace.

Children and Youth

Invite regional staff, a congregational youth worker, a diaconal minister, etc. for a discussion on how to involve children and youth in the life and worship of the congregation.

Hope and Healing

Invite panelists with different life experiences (e.g., a representative from AA, a refugee, a worker or woman from a women's shelter, etc.) to discuss the process of going through situations of hope and healing.

Equipping the Laity

Invite church workers and worshippers who are involved in the life and worship of the church (minister, regional staff, committee chairs, WMS member, youth leader, Sunday school teacher, etc.) to discuss ways in which lay people can get involved, enrich their lives and the lives of their congregations.

Sharing Our Faith Through Christian Unity

Invite people who are involved in community outreach initiatives (e.g., food bank coordinator, representative from hospice, hospital or seniors' home chaplains, pastoral care team, etc.) to discuss the importance, challenges, and benefits of outreach.

If your local group, presbyterial or synodical has interesting ideas to share, please send them to Alyth Mutart, WMS Program Committee, Box 312, Woodville, Ontario, K0M 2T0.

In the Society

Synodical

St. Andrew's Presbyterian Church in Sarnia hosted the 59th meeting of the Synodical Society of **Southwestern Ontario**. The theme was Missions—Global, National, and Local. The weather was bitterly cold and overcast on Tuesday, April 25, but the welcome was warm indeed.

Marilyn Shaw and our favourite pianist, Eunice Bisset led the singing. We were welcomed by the President of Sarnia Presbyterial and also by the Rev. Dr. Ray Hodgson, minister of the host church. Prior to this, it had been announced that a gold earring had been found. At this point, many of the women grabbed their earlobes to check. When Dr. Hodgson began, he said, "Thank you for that Carol Burnett moment!"

A worship service in the form of an amusing skit was conducted by the Hamilton Presbyterial. Guest speaker Barbara Nawratil talked about preparing for mission trips. She expressed the importance of learning about the country's history and culture before departure as it can help in relating to people.

WMS President Margaret McGillvray gave a presentation about her recent trip to Japan. She showed some lovely pictures of the sites and her commentary was articulate and interesting. Camp Kintail reported on the new water treatment facility which was built to meet government water regulations. Both Camp Director and maintenance person need to be trained to monitor the testing of water quality. Ms. Brown also expressed the need for canoes, paddles, and tents at the camp. Camping ministry is important and needs continual financial and prayerful support.

Lou Ford was the guest speaker on Wednesday. He spoke about Reconciliation and Healing for the Aboriginal community. The church needs to be aware of the needs of the First Nations peoples. The healing process is ongoing and we need to work together to acknowledge and respect the issues. The second speaker was Joseph Taylor, Director at Evangel Hall. Evangel Hall has been a "beacon of light" to the poor and homeless in Toronto for 90 years. Mr. Taylor's presentation was moving and thought-provoking. Attitudes regarding the homeless need to change and we need to be involved by helping financially.

I came away feeling inspired and uplifted. What a privilege and a joy to meet with so many like-minded and articulate Christian women! It is an experience I would highly recommend.

Shirley Huckins

On April 22 and 23, the 59th Synodical of **Central, Northeastern Ontario, and Bermuda** was held at

Synodical President Joan Smith and Wilma Welsh

Fair Trade Coffee

The Fair Trade coffee display

St. Andrew's Presbyterian Church, Islington, Toronto. The theme was "Celebrating the Sabbath in the 21st Century."

After the announcements, congratulations were extended to Wilma Welsh on becoming the next moderator of The Presbyterian Church in Canada for 2006–2007. The Algoma Presbyterial led the opening worship and focused on "Joy."

The Rev. Linda Paquette was the mission speaker. She gave an informative talk about the HIV/AIDS situation in Malawi and Tanzania after her recent trip to those countries.

We focused on the good work being done by our mission staff in Canada and around the world by showing and explaining some photographs.

The Rev. Lynda Reid and the East Toronto Presbyterial led the afternoon bible study. The theme was "Remember the Sabbath day and keep it holy" from Exodus 20:8. Sabbath is time for rest, renewal, fresh perspective, and new awareness. Philip Newell comments that the Sabbath is a time "to reconnect to the stillness that is at the heart of life." It is "a way of stepping back from our activities in order to get a new perspective on them." (Scott McAndless) We need to take Sabbath time not only on Sundays, but each and every day. The practice of Sabbath time is designed specifically to restore us through rest, where the purpose is not production, but play. God does not demand that we keep the Sabbath. Rather, God invites us to "Remember the Sabbath" —which is as much an invitation to joy as a law about living.

After the talk from Ms. Reid, we divided into groups to participate in flower arranging, art, music, prayer, scripture reflection, and discussion.

Mrs. Morag Thompson

Presbyterial

The **Barrie** Presbyterial annual meeting was held at St. Andrew's, Mansfield on April 25. The theme was "Strengthen in faith as you were taught and overflowing with thankfulness" based on Colossians 2:7b. With Irene Boyes as pianist, President June Campbell led the singing, then constituted the meeting.

Sunnidale Corners WMS led the devotion entitled "I have a dream." The Rev. Lynda Reid reported on her duties as Area Educational Consultant. We received the annual reports and conducted business. Jill Pardy led the memorial service. Jean Jones led the prayers for mission. Literature secretary, Dorothy Ruddell, reviewed several books from the book table.

After a delicious dinner prepared by Mansfield WMS, Karen Plater, Resource and Communications Director for PWS&D, spoke and showed slides on "Towards a World Without AIDS." She stressed that there is hope, and that progress is being made in the battle against HIV/AIDS.

Jill Pardy

The **East Toronto** Presbyterial Spring Event on May 17 was interesting. Forty-two people representing 13 different churches met at Evangel Hall in downtown Toronto. Mr. Joe Taylor gave a brief talk about the new Evangel Hall. We then divided into three groups as he, Susan, and Kirsten took us on a tour of the new building. It is a most impressive facility. We learned a great deal about the wonderful work carried out there. A lovely lunch was provided followed by a social time. The Rev. Joyce Davis closed our day with a very fitting prayer for the work of Evangel Hall.

Doris McAndless

The **Sarnia** Presbyterial spring rally was held at St. Andrew's Presbyterian Church on May 17. The theme was "Towards a World Without AIDS." A delicious ham and salad luncheon was prepared by our hosts. Margaret MacDonald gave the book reviews, and encouraged everyone to buy and read Christian books. Judy Armstrong led the singing and was accompanied by Marilyn Shaw on the piano. Guest speaker, Alma Robb from Strathroy, told of how her husband, a hemophiliac, contracted AIDS from a blood transfusion. Her husband had wonderful medical care here in Ontario, but there is no cure for the disease. The medication is so hard on the body that he was blind and deaf when he passed away. In 2005, 40.3 million people worldwide were infected with HIV/AIDS. Six thousand people become infected each day. Three million people died of HIV/AIDS in 2005. There are 12 million orphans in Africa as a result of AIDS. Mrs. Robb's message was clear—education is key. People need to understand that AIDS is acquired through unprotected sex, nursing mothers, dirty needles, and blood transfusions. The disease causes a horrible death, is an epidemic, and prevention is the only cure.

Reports were given on the 59th annual meeting of the Synodical society of Southwestern Ontario and President Joan Wagner gave her report on the WMS Council. A very inspirational worship service was led by the Mooretown WMS. A bus trip is being planned to Evangel Hall Mission in Toronto this summer.

Beverly Cassel

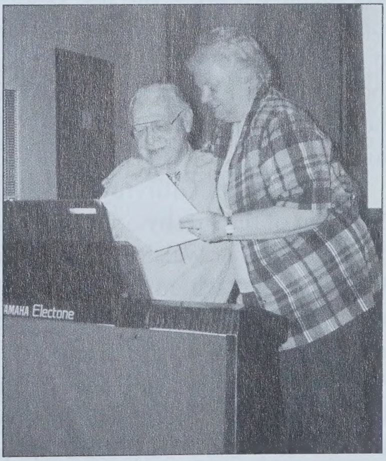
St. Andrew's, Carleton Place, Ontario hosted the spring meeting of the **Lanark and Renfrew** Presbyterial on April 24. Presbyterial President Jo Mott welcomed us and chaired an eventful meeting. During devotion, the ladies of Carleton Place encouraged us to realize that all things are possible with God and that our mission is to do God's work diligently by using our talents.

The Rev. Jim Patterson of Smiths Falls presented a Bible Study, "Covenanting for Justice." A primary concern is economic injustice. We focused on a poor, disadvantaged young woman and the injustice in her life, and contrasted her situation with the fact that there are over 300 billionaires in the world. He told us that "injustice anywhere is a threat to justice everywhere." He also linked Ecology and Injustice, showing how the environment is harmed and how we could make a difference.

Our guest speaker was Heather Mansell of Arnprior. She and her husband Dave travelled to Malawi in November. They visited hospital palliative care wards, homes of people living with AIDS, and orphan care centres. They were deeply moved by the plight of those with HIV/AIDS, and buoyed by the projects that PWS&D is helping to carry out.

A special highlight of the meeting was the presentation of an Honourary Membership Certificate to Donald Schrader. Don's wife, Eunice, has faithfully led us in Hymn Sings for many years and Don diligently prepares the organ music for her on disc. The accompanying photo shows Don accepting his certificate of recognition from President Jo Mott as Eunice proudly looks on.

Judie Ault



Donald Shrader accepting his certificate of recognition

Left to Right: Wilma Welsh, Mary Johnston, Helen Cleghorn

Some of the women present at the Waterloo-Wellington Presbyterial's spring rally

The women of St. Andrew's Presbyterian Church, Guelph prepared refreshments for everyone upon their arrival to the **Waterloo-Wellington** Presbyterial spring rally. This social time gave everyone an opportunity to visit with guest speaker, Dr. Tezlo.

The women of St. Andrew's conducted the opening worship. President Wilma Welsh welcomed the Presbyterial members and many guests. Dr. Tezlo's talk was informative. She thanked people for the years of support—from the many knitted goods to financial support. Dr. Tezlo also spoke of the struggles and persecution the Bhil Christians face due to their faith.

Kathleen McGillivray, 1st Vice President of the Presbyterial, surprised President Wilma Welsh in an amusing way. She presented her not with brown-bag items, but white-bag items for her future trips as moderator of The Presbyterian Church in Canada. On a more serious note, Wilma was presented with an Honourary Certificate and pin from the Presbyterial. The pin has a special history. It belonged to Dorothy Baily, a present member and former president of the Presbyterial in the 1960s. Dorothy is now unable to attend meetings and she felt honoured for Wilma to wear her pin.

After the adjournment, those present were encouraged to visit the book display, and the display for fair trade coffee, tea, and chocolate.

Mary Johnston

Local

The 7th Annual Mission Awareness Sunday was conducted by WMS members and associates at **St. Andrew's** Penticton, BC on April 30. We enjoyed conducting this service. Duties ranged from greeting at the front door, to serving cookies and coffee afterwards. Our entire group participated and the congregation was supportive of our efforts. This year's participants were: Margaret Sisley, Helen Beaugrand, Carroll Moreland, Cicely Harris, Audrey Nichol, Inez Pringle, Eleanor Peterson, Joanne O'Kell, Joan Monteith, and Marlene Lane. A special honourary role was played by Don Chapman as he graciously read the week's announcements.

Marlene Lane

Forward in Faith

During the month of July, I visited three of our church camps, Camp Kintail, Cairn (both Glen Mhor and Iona), and Camp Christopher. On each visit, I was reminded of past Women's Missionary Society (WMS) contributions —both with staff and funding—which helped establish many of our camps.

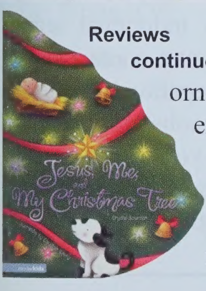
A cooperative game at camp

Camping is such a wonderful opportunity for children and youth. It was encouraging to see the staff's and campers' enthusiasm. For many of us, camping encouraged us to work within the church. Camping was an important part of my faith journey. I was involved in Canadian Girls In Training (CGIT) and had the privilege of attending CGIT camp each year. It was the WMS's affiliation with CGIT, which made it possible for CGIT girls to attend camp.

While I was visiting the camps, I watched a group play a game that required cooperation. Everyone had to work together to accomplish the goal. It was a simple yet effective reminder that we must all work together within the Church.

Let us continue to work together, support participation in church camps, and encourage the young people who provide a large portion of the camp leadership. This past year, WMS provided special grants to the camps to help towards improving the water supply as required by the provincial governments.

Thank you for your on-going support of Christian camping.


Jesus, Me, and My Christmas Tree

Reviews

continued from page 28

ornament on each page. The symbolism of each new decoration is explained simply and the rhyming text encompasses the entire Christmas story. As the little ones are so anxious to get the Christmas tree up, this is a book to read to them and to explain the reasons behind our traditions and help focus on the true meaning of Christmas.

WMS President's Itinerary Margaret McGillivray

October 4: Paris Presbyterial, Crieff Hills Retreat Centre, Guelph, ON

October 10: Hamilton Presbyterial, Dundas, ON

October 14: Kingston Presbyterial, Kingston, ON

October 18: Meet with Executive Director of WMS

October 29: Hamilton Presbyterial, Kirkwall Presbyterian Church, Mission Awareness Sunday

November 4–8: Life & Mission Agency, Surrey, B.C.

November 9: Westminster Presbyterial, White Rock, BC

November 12–14: WMS Executive Council, Toronto, ON

November 19: Central Presbyterian Church, Brantford, ON, Mission Awareness Sunday

November 19–21: Assembly Council, Crieff Hills Retreat Centre, Guelph, ON

Margaret McGillivray standing by a fruit tree in Guatemala

CIRCULATION NEWS

Katherine Allen

With Christmas just around the corner, one easy way to shop is to buy a subscription to *Glad Tidings* for only $12.00 for six issues as a gift for someone you know. Perhaps a family member, youth leader, or shut-in might enjoy reading about the mission of the church. You can pay through the *Glad Tidings* secretary in your church, or mail your order, addressed to me, directly to our office. Promotion of the magazine is an ongoing process. *Glad Tidings* is for everyone to read—not just WMS members.

Have you paid for your subscription to *Glad Tidings*? In order to have the changes/additions/deletions done in time for the January/February 2007 issue, we need to receive the subscription list by the November 1st deadline. It also saves us time and money by not having to follow up.

If your group has disbanded, you can have an individual subscription, or appoint a contact person in your congregation to follow up each year with subscriptions.

I hope that you will enjoy another year of reading this very informative magazine.

photo: Guy Smagghe, PWS&D

Harvesting Hope

Living on under $1 dollar a day, Isolda Obando struggled to have enough to eat. PWS&D, with the Council of Protestant Churches of Nicaragua, trained Isolda in practical skills that helped her transform a small, desolate patch of land that was being used as a garbage dump into a lush garden growing a variety of fruit and vegetables. "When I look at my plot it seems to be a lie to see all those crops, a green patch in the midst of dryness all around," she says. She is now training others like her to do the same.

You can help.
Support PWS&D.

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